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THE NEW PSYCHOLOGY.

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IN order to ascertain the degree of modern psychological development, it will be necessary to investigate the methods of science and trace the evolution of psychology through the various sciences. By a simple adjustment of these working methods science will then become an art for the further development of the human race.

The methods of one century are wholly inefficient to the requirements of the next. Hence a necessary development as the needs of the world grow more intricate through the complex relations of civilized society. The growth of science is even more difficult and awkward than the growth of the individual, for the ego is to a certain extent a law unto itself, while science is the essence of many minds with the stamp upon it of many conflicting personalities. The fanatic and pirate Columbus of the reign of Isabella in Spain, is to-day the great discoverer of America. The Cyrus W. Field who was an object of ridicule when he proposed to connect the Old World with the New, is now the esteemed projector of the Atlantic cable.

In the light of a proud achievement, science dares to recognize and proclaim the power of the individual, but in the light of anticipation that same individual is often condemned as a fanatic and a crank. Science is, therefore, without faith. Proof

and demonstration are the watchwords of the exact sciences. That alone is accepted which can be tested by rule and measurement, and he alone is ranked among the scientists who openly presents a valuable knowledge to the world. The physician who dares to keep a secret from the profession is dubbed a quack. The inventor or the student who reaches out to grasp a helping hand that may aid him in the development of an ambitious idea, is only a crank in the eyes of science. The possibilities, in fact, amount to nothing, and, on the other hand, the entire sum of the learning of to-day is not comprised within the accepted volumes of exact science; for orthodoxy is necessarily opposed to the liberal and precocious growth, whether in science or theology.

In this strict conservatism, the scientific sphere has been protected on the one hand from unworthy intrusion that might drag its noble standard into disrepute; on the other hand, it has been the loser by disregarding all those subtle forces of nature that may win through persuasion, but rarely by means of argument. The old metaphysicians were inclined to place science on the ground of pure reason, as exactly antagonistic to faith. It is for this reason that science and religion have fought a royal battle in which both have lost much, for they are in reality closely related and interdependent. In the new psychology the testimony of the intuitions is given a prominent place, and the new religion is made clear by the light of science.

From such a warfare of reason and faith there naturally developed a class of agnostics who, refusing to believe by faith alone, and therefore not acceptable to the Church, have declared themselves as "knowing nothing" of divinity, since the mysteries of religion could never be proved to them. The new church aptly compares their state of mind to the toboggan-slide, for, having cut loose from their starting-point, they can still take note of nothing on either side of them, but rejoice in their progress, although in a rapid descent.

Agnosticism is the danger that always confronts faith. Let me not be supposed to disparage the grandeur of faith when it rests upon a firm foundation either of personal research or of

religious authority; but faith that ignores the psychological basis of an esoteric development is as dangerous to religion as it is to science. For the purpose of faith is love, "the greatest thing in the world," and yet love misunderstood is the most dangerous thing in the world.

In the perfect man there must be an accurate balance of mind and heart. The intellect is a cold and unfeeling master; the heart, unless held in check by the control of the will, is often carried away by the force of its own emotion. Intellect and feeling must act and react upon each other. What is sentiment to the unbalanced mind? And as for reason, without faith, "Atheists are as dull who cannot guess God's presence out of sight."

In briefly recounting the stages of scientific growth, we begin with ignorance, away back in the early ages when science was unknown. Then in the field of religion came mythology, a picturesque anticipation of the world's Divinity. There were gods in the wind and in the streams. Men worshipped the sun and the moon, even the cow and the sacred ibis, and then degenerated into a worship of images and the golden calf. There followed, after Christianity was established, a worship of woman, which continued through the Middle Ages. The religious idea is even more elevated to-day, and now the God *in* man is the new creed. Hardly recognized yet, it is true; but the idea is one that will cause a tremendous advance not only in science but in religion. It has a close bearing upon psychology, for it shifts the attitude of all science from the exoteric to the esoteric point of view, and brings out the grandeur of man himself, as a god in nature, an expression of the Divine thought, possessing, like his Maker, the power of creation.

We may likewise follow the development of psychology. There was at first ignorance, then came mysticism, then followed speculation, and now we have reached the plane of experiment and verification that leads to exact science. Each process in its turn has been merely a working method for the development of the human race, and with this evolution of science and religion there has been a psychological evolution of

man himself, which has been ably demonstrated by Darwin, Herbert Spencer, and others, while every declaration of independence has brought the divine spirit of man nearer to the inmost truth.

Perhaps no science has made a more rapid development and passed under a more complete metamorphosis during a brief period of time than psychology. In the prevailing tendency of the age to particularize to the last atom of subdivision, the many kindred sciences have each been accorded a definite place as an individual specialty, and the result of this accurate subdivision is not, as might be supposed, to make the sciences more foreign to one another, but to properly designate their relationship.

If we arrange the sciences in a scale of increasing specialty and complexity we shall place psychology at the end: mathematics, physics, chemistry, biology, psychology. The term *metaphysics*, or mental philosophy, was once too indiscriminately used to carry an exact meaning in its application, however precise may have been the definition of the word; and at one time it was dragged into disrepute by the schoolmen who attempted to solve such foolish problems as "how many angels could be balanced on the point of a needle." It now takes its true place as the science of Being, which refers particularly to the cognitive and intellectual functions. However, it is still more closely allied to psychology than any of the other sciences, but in describing psychology as the science of the soul we shall readily perceive the line of difference, although it is not as yet strictly enforced.

The old psychology was divided into the intellect, the emotions, and the will. It takes its place by the side of speculative philosophy. It was developed and limited by the intellectual faculties, and admitted no authority for occultism. It was strictly orthodox in its reasoning analysis. As a material form it served its purpose, but it was only a step toward a further development.

The new psychology is full of life and activity. It seeks to demonstrate its propositions. Its divisions are feeling, intellec-

tion, and conation. It gives close attention to physiology and experimental psychology, to the psychological principles in the phenomena of racial and animal life, to insanity and hypnotism. It yields a large range of thought to the development of nervous physiology. It investigates the life principle as well as the body, and asserts the authority of the soul as the dominant function of being. The modern psychology admits both the spiritual and the material. The science of mind reserves for itself the modest title of scientific or empirical psychology, while it gives over to a higher branch of metaphysics the questions of spiritual activity and immortality of the soul, known as Rational or Inferential Psychology.

The old method of psychological investigation has been largely introspective, the chief objection to which lies in the fact that all scientific inquiry requires a certain aloofness of mind and absence of self-consciousness. But the inductive reasoning of the past is being transformed by a few practical men who, caring little for speculation, are making valuable discoveries by experimental research. Their experiments and demonstrations have proved a most valuable acquisition to psychology, and the investigation of mental phenomena is being continued by the recently established societies of psychical research. They have undertaken to develop a class of subjects that had long ago fallen into disrepute as encouraging superstition and spiritualism. Mind-reading, clairvoyance or lucidity, dreams, ghosts, and illusions begin to assume a new interest under the honest investigations of the scientific mind. At a conference of the ministers of Boston, the following reasonable attitude toward spiritualism was agreed upon: "If there is nothing in it we ought to take a decided stand against it, but if there is anything in it we cannot afford to lose it." Thus they determined to investigate and by this means they may at least come to a better understanding of the Spirit, and throw much light upon the Bible mysteries.

This is the age of the scientific novel, which is merely a device for communicating a complex thought in a simple and entertaining form, in order to reach the understanding of the

unscientific mind. In this connection may be mentioned "Dr. Jekyll and Mr. Hyde," which illustrates the dual personality, and in "Peter Ibbetson" we may obtain a very beautiful phase of visions, thought-transference, and psychic telegraphy. Du Maurier's latest work, "Trilby," is a remarkable instance of hypnotism.

Among other departments of psychical research is that of infant psychology, which refers itself back to the old question of the existence of certain "innate ideas," which was propounded by the ancient philosophers.

There were two opposing factions. The philosophy of Plato, which has been developed in modern thought by Descartes, Leibnitz, and Kant, erected reason into a special and superior source of knowledge and regarded it as an essential factor in all true or valid cognitions. It was known as rationalism, or intuitionalism. Opposed to this is the tendency to refer all cognition back to sensation, which is also a doctrine of ancient philosophy, and more fully developed by Locke and his followers, especially Hume. It is known as sensationalism, experimentalism (or empiricism), and more recently (since the laws of association have become known) associationalism. This question was simplified when it was found that it no longer belonged to philosophy, but extended into the psychological domain. The question is exemplified in the case made prominent by Hume: "Is my belief in the universality of causation a mere effect or residuum of experience and habit, or is it a product of the mind itself working according to its pre-established and unalterable forms of activity on sense experience?" In the transmitted products of ancestral experience with which Herbert Spencer endows the child, it is claimed that the evolutionist has reconciled the two opposing philosophical views.

Already in an early stage of human thought the seat of the soul was sometimes located in the heart, sometimes in the head. It is for this reason that the sciences were never quite distinct. Plato reserved the cranium for reason, but, the nerves not having been discovered, he supposed that impressions were transmitted to the brain by blood-vessels. Aristotle rejected the

cranium as the seat of the mind, and placed it in the head. It will therefore be seen how much we owe to the modern methods of physiological research and the more clearly defined relations between body and mind in the better understanding of the brain and nervous system.

Anthropology treats of man, body and soul, and includes somatology and psychology. Somatology refers to the structure and functions, as in anatomy and physiology. Psychology, however, treats of something more intangible. It is the science of the soul. It is well called the highest court, for it points the way to conscience and the completest spiritual development. The majority of thinkers, however, reject this word "soul," and substitute "mind," or "psychic factor." As so little is actually known in regard to the true nature of the soul that could be accepted by science, this expression, when used in the abstract, is probably more exact; although a psychology without a *Psyche* is like the play of "Hamlet" with *Hamlet* left out.

The term *psychology* is less than three hundred years old, yet the study is not a new one, for among the ancient Chaldeans there was much wisdom of the soul. The learning of the Magi has been the most sacred inheritance of the Church. It was of such a character that only discipline and growth could develop the powers of man to receive it in safety. To grasp at the sacred truth with a reckless confidence meant worse than destruction, even as he is destroyed who plays with the lightning of heaven; yet there is much power in a scientific use of electricity, as there is in a scientific knowledge of the soul. It is true that when we lay aside all the forms and symbols which have veiled the mysteries of every religion, we must recognize the fact, which the Bible itself reveals, that a little knowledge is a dangerous thing. Those words, "Grow in grace," place a powerful restraint upon the eagerness of adventurous youth, and in the course of their application they prove, more than volumes could express, not only that ignorance is the root of all evil, but they point out the necessity for a right beginning, a gradual progress, and a definite aim. As man is therefore the unchanging factor, psychology has authority over ethics and

theology. It is likewise related to philosophy; to law; to political economy; to æsthetics, so far as it gives canons of taste; to logic, which has been called its law-giver; and to metaphysics, its voucher, for the one prescribes the rules of right thinking and the other presents the primitive grounds of being itself.

Sully draws a very satisfactory line of difference in defining the philosophical problem, as "knowledge considered objectively in respect of its reality, while psychology considers it subjectively as a mental process. The truth or falsity of the intellectual phenomena which we call cognition is a matter of indifference to the psychologist; for his purpose the most absurd delusion of a maniac is of equal value with a perfectly rational belief." That science which considers cognition on its objective side in regard to its truth or falsity is termed logic. Philosophy goes beyond this and considers the objective aspect of all cognition.

In its relation to the law, psychology opens up a vast field of thought, and has even given rise to an individual science in the important researches of criminal anthropology. Man in his relations to crime must be considered in his physical and metaphysical aspects. The first consideration is the will and the degree of human responsibility. The question of free choice naturally arises, the influences that mould the character in the ways of wickedness, the power of heredity, of personal influence (especially hypnotic), of environment, and of undue freedom or restraint. Here, too, are considered the relations of physiology to psychology, the effect of vice and disease upon the mind and nervous system and consequently upon the character, and the possibility of a reform as better than punishment, by means of a healthy physical development. The strengthening and uplifting of the muscular system in a course of physical training and military drill has already made remarkable progress in the Elmira Reformatory, and the result has demonstrated a marked improvement by this physical means upon the morals and general character of the men.

The treatment of the insane has gained much from psychol-

ogy in a collateral branch of this department known as mental therapeutics, or, as Bernheim calls it, "suggestive therapeutics." Here, too, the man himself is the most important factor. As hypnotism has been known to induce crime, so has it been made to relieve the effects of wrong living. The feverish intensity of these modern times, the anxiety of speculation, the struggle of competition, too often result in a loss of mental balance. "Insanity is part of the price we pay for our Western civilization," writes Dr. J. O. Putnam, of the Buffalo State Hospital; and in a lecture on tonics Professor McCorkle, of Brooklyn, says: "The best tonic that you can carry into the sick-room is Hope. Dwelling on one's diseases brings about functional and pathological changes, but hope is better than quinine." The body is affected by the emotions even in the most healthful state, and this is particularly true of the nervous temperament. The imagination may bring on disease, as it is well known that the thought may be so directed toward any organ as to control its activity, even to the point of complete inhibition.

In this connection we find a large field of healing among the so-called quacks or impostors upon the profession. It is claimed there may be much good in their accomplishments, but we can never tell wherein the danger lies. In a lecture delivered before the New Jersey Medical College, Professor Thwing declares: "There is a treatment in which neither Christianity nor science is found, though it claims both. There are faith cures in which faith in God has really nothing to do; there are thaumaturgists of all sorts, by whom multitudes are led astray. It will be your vocation as medical men to disengage truth from rubbish and exalt the sacred art of healing to the position it deserves."

However, there is undoubtedly a valuable field of healing in the occult processes, which few are as yet able to explain, and the schools of medicine would be glad to ignore. There may be found hope for future development in the simple statement, "Electricity is life." Edison recognizes three kinds of electricity, and names as the third the highest spiritual force,

which science has ignored until now, although occasionally consenting to investigate its phenomena.

It is often observed that the administering of medicine itself is but an experiment. Voltaire defines a doctor as "one who pours drugs of which he knows little into a body of which he knows less." Indeed medicine, as Professor Tyndall declares, has only recently become a science; and how much more scientific will it be considered when the nature of the individual is taken into account! It is in this field perhaps more than any other that the influence of psychology is developing the most remarkable results. In diseases of the nervous system, particularly where the imagination has long been known to kill, it may also be made to cure.

As to the further relation of the sciences, note the volumes that have been written on the subject of civil government, on capital and labor, on the law of supply and demand, on the division of wealth, on punishment and reform, on marriage and divorce. In every case psychology points out the factor that has been too frequently overlooked—the man himself, whose nature, needs, and possibilities must render the only humane and satisfactory solution to the problem.

Look at educational science. The development of the young mind, the drawing out of all the capabilities of the nature, the tuning of the temper by the careful adjustment of the will, the gradual growth into the knowledge of right and wrong, the directing of the powers of sense, the imagination, the memory, the self-government, and the final inspiration of the liberated soul. Psychology points the way as the only true guide, inasmuch as the soul that is out of harmony with itself must ever fail of its complete accomplishment.

It follows, then, that when we have placed psychology in this dominant independence toward the kindred sciences we must not suppose that the laws of relationship are the less observed. Herein lies its peculiarly modern function, which this very independence has rendered possible, and each science in turn is therefore illumined by psychology. Only small portions of these diverse sciences have ever been incorporated into

the exact psychologies; but we have here the great field of psychological research, so that we may trace the growth of the science from its source in these numerous mountain streams.

The study of attention is the psychological basis of a great majority of interesting questions. It is one that has been successfully developed by Theodore Ribot, who dwells upon the spontaneous as well as the usually recognized voluntary attention. He quotes Obersteiner, in whose view attention is essentially a fact of inhibition. He finds that generally it requires a longer time in the ignorant than in cultivated persons, in women than in men, in the aged than in persons of middle age and youth. He takes an interesting illustration from Darwin, who relates that the training of monkeys for acting depends entirely upon their power of attention: "If, when the trainer was talking and explaining anything to a monkey, its attention was easily distracted, as by a fly on the wall or other trifling object, the case was hopeless. If he tried by punishment to make an inattentive monkey act, it turned sulky. On the other hand, a monkey which carefully attended to him could always be trained."

Ribot considers change to be the fundamental quality of attention, and takes account of the natural oscillations of the mind and the dangerous results of prolonged and unaccustomed inhibition, such as giddiness, blindness, or loss of entire consciousness. In the study of voluntary attention he brings out some valuable truths, as a demonstration of both weakness and strength. In its weakness we find a class who are narrow-minded, or given up to a hobby, even monomaniacs and hypochondriacs. In its strength, where the attention is transformed into a fixed idea, as clearly seen in great men, we may deduce many valuable truths from an understanding of the psychological basis. He agrees with Buccola that "the fixed idea is attention in its highest degree, the uttermost term of its inhibitory faculty." "What is a great life?" said Alfred de Vigny; "a thought of youth realized in mature age." And the Bible lays stress upon the sowing of the seed, for every life will reap that which it has sown. If greatness is the super-development

of one faculty of the mind at the expense of all the others, since the human energy is undoubtedly subject to limitations, then the poet was right in saying that "great wits are to madness near allied;" and perhaps that was a judicious woman who concluded to humor all men as if they were more or less insane. The wise old Quaker spoke truly, then, when he said: "Friend, all the world's a little queer excepting thee and me, and sometimes I think thee a trifle peculiar." There is something uncanny in this imprisoned mind, whether it turns inward upon itself to meditate introspectively, or looks out upon the world as one planet might gaze upon another and comment upon its course.

The study of attention naturally leads up to the question of hypnotism. As chemistry grew out of alchemy, and astronomy out of astrology, so is science beginning to accept a hint from the much-maligned mesmerism, and, rescuing it from the hands of witches, conjurors, and sorcerers, has transformed it into the more dignified and scientific hypnotism. It is not, therefore, a new science in reality, only in name; although it is more often suggestion than animal magnetism. It was known in the earliest times and used in the service of mysticism, prognostication, and religion by the priests of ancient Egypt and by the old Indian fakirs, by the Greek oracles, the Roman sibyls, and the mediæval magicians, exorcists, conjurors, pneumatologists, and many others.

After the introduction of Christianity, however, all this was gradually dispelled. Such phenomena were looked upon as the works of the devil, and whoever possessed the power was regarded as bewitched. Those witches, who were inhumanly persecuted during the Middle Ages, and even during the early history of our own country, were somnambules who possessed the power of falling easily into the hypnotic state. Some have shown great power of clairvoyance, concerning both the past and the future. Others have displayed a remarkable development of the senses, could hear the slightest sound at long distances, and could describe scenes that were obscured to the ordinary sight of the eye.

We get the term mesmerism from Frederick Anton Mesmer, born in 1734 in a village on Lake Constance. He believed magnetism to be a quality common to all bodies, and the bond which held together the whole creation. The medical men looked upon him as a juggler, especially as his dreams of the golden age were never realized. He met his downfall at the hands of an investigating committee, whose report runs as follows: "Magnetism is one fact more in the history of human errors, and a great proof of the power of the imagination."

A new era began, however, with the research of the English surgeon, James Braid, of Manchester, who in 1842 published his work on Neurypnology. It was he who brought out mesmerism into the clear light of science, and gave it the name of hypnotism (from the Greek word *hypnos*, sleep). Bjornström relates his conclusions that the magnetic phenomena must not be attributed to a disturbance of the nervous system produced by the concentration of the visual powers, the absolute repose of the body, and the fixing of the attention; he found that all depended upon the physical and psychical condition of the subject, not on the will of the magnetizer nor any magnetic fluid, nor any general mystic agent. Accordingly he let the subjectivity of the sleeper play the main rôle; and he explained numerous somnambulistic phenomena by a morbidly increased sensibility.

The English scientists really made little headway against public opinion and the opposition of the medical fraternity, until the more daring Frenchmen pushed their investigations to further notice. No one has contributed so much to this subject as the celebrated neurologist, Professor Charcot, of La Salpêtrière, in Paris. A somewhat different treatment of the subject from that of Charcot is that of the school of Nancy, to which we owe the special attention given to hypnotism as a means of curing disease, and also as an educational agency. In France, Italy, Germany, and England such investigations have continued, and no physician can now afford to ignore this important branch of medical research.

However, hypnotism is important, principally from the fact

that it is a *mental* means of curing disease. It turns away from the use of drugs, a strictly material method, and in approaching the mental ground it marks the boundary between matter and spirit as a curative means.

In the fact that it is often the complete control of one mind over another it gives room for improvement. Thus we turn toward those mental measures that will permit the patient to retain his self-control and help him to regain the complete authority of his being. In this sense the *metaphysician* liberates the individual and makes him master of himself.

In this healing art, science is gaining the power to demonstrate those beneficent miracles of Christ. They were indeed miracles to the wisdom of His day, for at that time they were far beyond the comprehension of men; but through the development of science the principles of Truth are now being unfolded to the mind, and claim no miraculous power.

It is in the broad application of its laws to the various sciences that psychology, as an underlying principle, will eventually convert itself into working methods for the comprehensive discipline of the nervous system, and thus advance the further development of the human race.

INTUITION AND DIVINATION.

BY ALEXANDER WILDER, M.D., F.A.S.

"I go into the telegraph office sometimes," said Professor Morse to a brother artist, "and there watch the operators at their work. Then the wonder all comes back; it seems to be above me. I can hardly realize that it is *my* work; it seems as if another had done it through me."

This sublime acknowledgment contains a suggestion concerning which we would make further inquiry. Professor Morse is by no means the only person who has observed in himself the consciousness of being only an instrument of an intelligence superior to himself. The history of the world's great thinkers is largely made up of such examples. We are much more than tenants of a world where all that is known has been learned by individuals through their corporeal senses and their reasonings therefrom. "Everything flows into us," says Goethe, "so far as we are not it ourselves." The inventor does not originate, but only *comes upon* something which had its being in the world of causes. "Perhaps it will yet be proved," says Kant, "that the human soul, even in this life, is, by an indissoluble communion, connected with all the immaterial natures of the spirit-world, acting upon these and receiving impressions from them." Indeed, there have been, there are and will be, introductions into this world's history and activities from the realms beyond; and there is certain to be developed, in many cases, a sensibility to occult influences which will enable the key to be used by which to obtain an understanding of the matter.

We may not heed the imputations of deception and credulity which have often been cast upon this whole subject. If there are counterfeits, we may be very certain that there is a

genuine original. There is no wrong which is other than a perversion of the right. The critic as well as the sceptic is generally inferior to the person or subject that he employs himself upon, and his candor may often be questioned. The fact is apt to be overlooked that the very capacity to imagine the existence of extraordinary powers is itself evidence that they may exist. Even the gibe of "superstition" is met by the fact that that term properly and legitimately denotes the faculty and perception of what is superior. The bat may seem to have very good reason for repudiating the sunlight as beyond the knowing, and may accordingly circumscribe his belief and inquiries to his own night and twilight; but true souls, while discarding hallucinations and a morbid hankering after marvels, and employing caution in their exploration of all subjects that fall within the scope of the understanding, will always be ready to know what is beyond.

The interior world has not been hidden from us by impenetrable darkness; the Supreme Being has not left himself without witness. Because we are not able with our cups to measure the liquid contents of the ocean, or to take its dimensions, it does not follow that the ocean is altogether beyond our knowing. We view it from its shores; we sail upon its bosom, and are refreshed by the showers which its emanations supply; we know that bays and inlets are its members, and that the countless rivers flow into its embrace. So, too, in an analogous way, we know God. The finite does not comprehend the Infinite; but by our own existence, by the operations of the universe around us, by the ever-watchful Providence that cares for us even when seemingly unmindful of our welfare, by the impartial and unerring justice which is everywhere within and above us, we perceive His working; and also by that higher intuition which carries the mind from the external into close and intimate communication with the interior of things. The ideal truth, transcending all invention, is the goal of every right endeavor. To possess it is to be free, in the genuine sense of the term. All other liberty is superficial and factitious.

There are periods in the life of every individual in which

some prompting or suggestion is anxiously desired, upon which to rely for the forming of a right conclusion or for the adopting of a course of action which shall be truly wise. We are conscious of a disposition in us all, when in perplexity, to seek admonition and guidance from a source superior to ourselves. Indeed, the spiritual history of mankind has been characterized by incessant endeavor to break through the cordon of uncertainty. Men in every age have left considerations of personal ambition and advantage in the background, and aspired to gain a higher wisdom and communication with the intelligence that controls the phenomena and vicissitudes of every-day life. If we approve of the course of the young and inexpert when they seek advice from those who are older or more competent, we may also appreciate the motive of the person who desires aid and direction from sources beyond the sublunary region of existence.

As man grows older he will take on new relations with the universe. There has always been an eagerness with individuals to supplement the faculties with which they were endowed. They are not content, like the Carib Indian, simply to note what is within common observation, and not to seek to know anything further. Even the ladder of Jacob, however high it might rise in the air, would have no significance for them except that its top were to reach to heaven, so that the angels may come down and go up upon it.

We all have such a quality. In the uncultured, perhaps, it may be little else than an instinct. That, however, does not signify. We may exceed our present limitations. New faculties have been developed in human beings since the peoples of the earth became known historically. For example, it is beyond the power of the inhabitants in many savage countries to count more than five or ten, and we have good reason to believe that with the ancients such enumerations as forty, a hundred, or a thousand did not imply any definite number. Among ourselves, however, we have developed the counting faculty to a wonderful perfection, and even learned to assist our computations with logarithms. Doubtless, also, the germs of other faculties exist,

the presence of which is hardly surmised. At some period such are certain to be developed and brought into activity. There is with us a peculiar instinct, a proclivity for fortune-telling, the outcrop or rudiment of a faculty the evolving of which will be as the creating of a sixth sense. It is an element of our nature, and therefore contains the promise of vast possibilities.

Lyell and other geologists have taught that there have not been the catastrophes and sudden changes in the physical condition and configuration of the earth which had been supposed, but a steady progress from century to century and age to age. So far as we can apprehend the matter, this is plausible. We may likewise presume that the human soul undergoes no abrupt or arbitrary transformations, but moves steadily onward in its career toward the Infinite. Being endowed with volition, passion, and activity, it may approximate the diviner natures and receive from them a certain vivifying of its powers.

Man, as to his spiritual quality, is the emanation of Divinity, and as a soul and personality his destiny is that of evolution. The operation of evolution is to bring into the character and active life the principles and faculties which have been implanted. The human soul, as it becomes developed into higher conditions, exercises the powers and qualities which it derived from the divine source, and from this enlarging of its faculties becomes more and more recipient of illumination. We may not regard this as in any way out of the due order, or an establishing of confidential relations with Deity, but as the bringing to light of divinity within us.

A vast amount of study and conjecture has been given to the declaration of Socrates that he was attended by a dæmon, or spiritual monitor. In his "Vindication" he explains the matter himself: "I am moved by a certain divine and spiritual influence. It began with me from childhood, and is a kind of voice which, when present, always dissuades me from something that I am about to do; but it never impels me." This is plain enough to the person who has the senses exercised to discern. It may not be so easy, however, for us to perceive the reason why the monitor did not also incite to special actions.

Apuleius has given the reason as being personal to Socrates alone: that as he was a man almost perfect, and prompt to the performance of all requisite duties, he never stood in need of any one to exhort him. Sometimes, however, when danger happened to lurk in his undertakings, he might require to be forbidden, and the admonition served to induce him to use due precaution and to desist from his attempt. It might be that he would resume it more safely at a future time, or set about it in some other way.

He seems to have made little account, however, of words uttered in a rapture of the senses. "I went to the poets," said he, "to the tragic, the dithyrambic, and others, and found that they did not accomplish their work by intelligence, but simply by a natural elevation of thought and under the influence of enthusiasm, like prophets and seers; for these, too, utter many excellent things, but understand nothing which they say." A lesson not widely unlike this may be found in the sacred records of the Hebrews. We read there of God speaking to Job out of a whirlwind, to Daniel in an earthquake, and to Moses out of the fire. But in the memorials of the prophet Elijah, it is related that on a certain occasion he repaired to the mystic cave in Mount Horeb, and there witnessed the epoptic vision. "A great and strong wind rent the mountains, and brake in pieces the rocks, but the Lord was not in the wind; and after the wind there was an earthquake, but the Lord was not in the earthquake; and after the earthquake was a fire, but the Lord was not in the fire; and then, after the fire, was a still small voice." (Hebrew text.) The supreme moment had then come, and the prophet, wrapping his face in his mantle, went forth to receive the communication.

Very much of this character was the voice or signal to the illustrious Athenian. Marvellous displays, however glorious, are but superficial and external. The word imparted is not speech or desire, but a divine entity interior to both. Is it subjective or objective? Is it uttered *in* the heart, or *into* the heart? From one point of view the sign and voice appear to emanate from the individual; from another they are seen to be from

above. The Delphic inscription imputed to Solon: γνῶθι σεαυτόν (to know one's own self) is therefore prolific of meaning, involving all of wisdom to which we may attain.

We can easily perceive within the compass of our being a twofold quality of thought and impulsion. We are emotive, passional, knowing and choosing, as the animal races do, whatever pertains to the world of sensible phenomena. In those respects by which we differ from animals we are intellective, spiritual, and divine. The lower nature is indicated by its vivid sense of pleasure and suffering; the higher by the intuition of right and wrong. It irks and benumbs the better nature when it is dragged down from its throne and placed under the dominion of the psychic and sensual. Plato has described this condition as an abiding in a cave with the back toward the light which is shining in from the entrance: the shadows, which are all that may be seen, are apprehended by the besotted understanding as tangible things, and therefore as the sole realities. We may not unreasonably suppose that the form of learning so fondly distinguished as scientific, belongs principally within this category.

While, therefore, the philosopher regarded the passional and appetitive nature as corruptible from being subject to incessant changeableness, he described the nobler, supersensuous, and spiritual nature as immortal and incorruptible, having its place and actual abode in the eternal world. "The more intelligent know," says Plutarch, "that the superior intellect is outside and distinct from the corporeal nature, and they call it accordingly the divine guardian." "For the mind (νοός) is our dæmon, or guardian," says Mænander; "the divine principle placed with every human being to initiate him into the mysteries of life, and requiring everything to be good."

We may, then, understand the intuitive faculty to be the power which the rational soul, or spirit, possesses by virtue of its nature—kindred and in a manner homogeneous with the Deity. Its ideas or concepts of goodness, truth, and beauty are to the interior world what the sun is to the external universe. They reveal to the consciousness the facts of the eternal region. The ideal of the good is the source of the light of truth,

and it gives to the soul the power of knowing. So far as it is obscured, so far the truth cannot be perceived. Only the pure in heart behold the Divine. They have a life not amenable, like the common life on earth, to the conditions of time and space; but, so to speak, they live in eternity, they witness the eternal realities, and come into communion with the absolute Beauty, Truth, and Good — in other terms, with Divinity itself.

We may readily comprehend from this that intellection, the faculty of intuition, is the instinct peculiar to every individual matured into the unerring consciousness of right and wrong, and into a conception equally vivid of the source and sequence of events. We may attain to them by the proper discipline and cultivation of ourselves. Justice in our action, wisdom in our thought, and charity in our purpose, are essential to this end. These will bring us duly to that superior perception and insight which appear to the possessor himself like a child's simplicity, but to others as an attainment almost superhuman.

In the scope of this faculty is included all that really exists of prophetic endowment and foreknowledge. We may, however, consider the perception of the future as chiefly incidental. Upon the tablets of the Supernal Wisdom everything is mirrored and constantly present; or, in plainer terms, there is no *past* or *future* in the eternal world, but a perpetual NOW. Whoever knows the present well is also aware of what is to come. It is true that "coming events cast their shadows before." The present is never stable, but transitory, and always a *becoming;* and so it constantly includes the future. The individual brought into *rapport* with fact immediately existing, having his mind developed and refined to the requisite acuteness, will perceive as by feeling what is to follow.

This is aptly illustrated in the Hebrew record, in the interview of Hazael with the prophet Elisha. The latter gazed steadily upon the royal messenger till his countenance fell, weeping as he looked. "I know the evil which thou wilt do to my people," said he, and described the cruelties. Hazael protested that this could not be, as he was a man of small account.

"What is thy servant, the dog, that he should do this great thing?" The prophet simply replies: "The Lord has shown me that thou art to be the king of Syria." (Hebrew text.)

The human soul itself, in certain relations and conditions, is analogous in many respects to an electric wire. It will thrill others with its fire, and again will receive from those with whom it is *en rapport* the percept of what they are doing, thinking, and wishing. It is an idle folly for us to affect to be incredulous in this matter, and will only serve to keep us ignorant. Our own earth and atmosphere are by no means the all of nature. However far from the surface of the globe the atmosphere may extend, there is also a rarer, purer ether besides —cognized by the mind though not demonstrated by scientific experiment; and in this ether all worlds and systems are comprised. It is a medium common to them all. Light, magnetism, electricity, and the entities denominated *force* and *matter* are its manifestations. By its agency the worlds and their denizens influence and operate upon one another. Indeed, we have little occasion to doubt the existence of means for telegraphic communication with other spheres of being, when we shall have developed the requisite skill and faculties for that purpose.

Other agencies exist, however, within the province of mind itself. As there are innumerable series of living beings of various type and quality between man and the monad, so both logic and evidence make known to us numerous orders of intelligent essences intermediate between mankind and Deity. Some have lived on the earth, and others perhaps have not. "It is very probable," says Jung-Stilling, "that the inhabitants of the invisible world, and especially good angels and spirits, read in the tablets of Providence, and are thus able to know at least certain future events." These events, and other knowledge pertaining to the world, we have abundant reason to acknowledge, are from time to time imparted to persons in a receptive condition who are yet living on the earth. In clear-seeing or clear-hearing moments, in periods of trance or during

sleep,* or when in imminent peril, susceptible persons receive warnings, become cognizant of facts, or are instructed by the instrumentality of beings † in that sphere of existence.

In the case of Socrates the manifestation is described by Plutarch as a sensible perception of a voice, or an apprehending of certain words, the declaration of a spirit by which the very thing that it would declare was immediately and without audible voice represented to his mind. We may view it very properly as a form of spiritual photography. The camera is in the control of the beings cognizant of the facts or events to be transmitted, and the mind of the person is the sensitive plate to receive the impression.

Divination, however, as it is commonly regarded, is a secondary and betimes a questionable matter. Men do not enter into the counsels of the Omniscient in order to learn something which may be employed for selfish purposes. If the alchemist can transmute baser metals into gold, he may not fill the coffers of others with the wealth, or even hoard it up for himself. The celestial boon is not to be purchased with money, but with a commodity of its own character. If any one should even attempt to sell it, he would speedily find that he did not have it in his possession. It can be possessed only by freely giving it away.

We often read or hear of individuals in trance who have left the body and become witnesses, and even participants, of occurrences in some other place. There are statements on record by truthful and intelligent witnesses that persons in such a condition, or in some moment of anxiety, or when actually dying, have made themselves visible. Emanuel Swedenborg has written large volumes containing memoirs of his interviews with spiritual beings. Jung-Stilling has given numerous exam-

* Dr. Franklin informed Cabanis that the bearings and issue of political events, which had puzzled him when awake, were not infrequently unfolded to him in his dreams. Cabanis himself had often like experiences. My own grandfather solved in sleep arithmetical problems that had baffled him before.—A. W.

† "A divine power moves you," says Socrates to Ión, "like that in the stone which Euripides calls the *magnet*. . . . *You* are possessed by Homer."

ples in his treatise on the "Theorie der Geisterkunde." Since the development of spiritualism, abundant instances have been presented that have never been intelligently questioned and may fairly be regarded as confirmatory evidence. The ancients have also given their testimony, telling us of Hermotimos of Klazomené, who was wont to leave his body for days, go about the earth, and return. The initiatory rites of the old worships appear to have recognized, and indeed sometimes to have developed, a like occult phenomenon.

We may with good reason accept for these ecstatic manifestations the explanation of the philosopher: that the soul itself did not really leave the body, but only loosened the tie that held the mind or dæmon to it, and thus enabled the latter to be in more intimate and conscious communication with the beings of its own world, apart from the region of physical sense.*

The prophetic faculty of the human soul is dormant while the attention is absorbed by the scenes and distractions of the external world, as well as during the period of immaturity and adolescence, but it may be aroused when the time and exigency arrive for its manifestation. As our powers are limited, however capable of indefinite expansion, we are in need of discipline and exercise. It is often more than possible to mistake hallucinations and vagaries of the imagination for messages and promptings from the eternal world.

Apollonius of Tyana sets forth temperance as an important means for this attainment. "I take very little food," says he; "and this abstinence maintains my senses unimpaired, so that I can see the present and the future as in a clear mirror. Divine

* ——"Dare I say:
No spirit ever brake the band
That stays him from the native land
Where first he walked when clasped in clay?

"No visual shade of some one lost,
But he, the spirit himself, may come
Where all the nerve of sense is dumb,
Spirit to Spirit, ghost to ghost."

— *Tennyson.*

beings see the future, common men the present, wise men that which is about to take place. This mode of living develops an acuteness of the senses, or rather a distinct faculty capable of the most wonderful things. I am perfectly sure, therefore, that the intentions of God are unfolded to pure and wise men."

Indeed, the darkness which seems to envelop the interior world from our view is actually in ourselves. We are not precluded from learning anything which it is wholesome and possible for us to know. It may not be presumed that we will ever be able to measure ourselves, or what is above us. Nevertheless an intelligent conception may be attained of the facts which underlie our being, and we may hope to ascertain how to direct our actions aright. There is no power or faculty possessed by one person which is withheld from another. Whatever one person has attained or performed, another can do or attain. Every person must make the path for his own feet. It is his right to employ his powers, and it is for him to cast aside whatever restrictions others may desire to impose upon his thought. There will be no progress in a true life except this freedom shall be exercised. The goal of every right endeavor is the ideal truth, transcending all invention or conjecture—that truth the knowing of which is the genuine freedom.

There are glints and intuitive perceptions of the eternal verity in every mind, which are rightly acknowledged as primary revelations. The faculty to apprehend them is capable of development till we become able to receive in our normal state the communication of the superior wisdom, and to perceive, as by superhuman endowment, what is good and true, as well as appropriate for the immediate occasion. Some define this as a more perfect instinct, others as supernatural power. It may better be described as a direct inspiration and enlargement of the faculties by closer communion with the Source of Existence. It is an interior conception, not to be acquired from text-books and external appliances, but only when the external senses are silent. We may with profit heed the counsel of Socrates to Aristodemos: "Render thyself deserving of some of these divine secrets which may not be penetrated by man,

but are imparted to those alone who consult, who adore, who obey the Deity."

In the end, we come to the golden knowledge of our own selfhood, no more an egotism, but an at*one*ment, a being at one with the Divine Source of Existence. Birth, however noble, is the merit of ancestors; wealth the boon of fortune and industry. Their benefits are uncertain. Old age will impair all physical endowments. But the possessions of the higher intellect are permanent. Then may we emulate Odysseus in the Homeric poem. Attended by Divine Wisdom (Pallas-Athené) he encountered terrific danger and rose superior to all adverse circumstances. He entered the cavern of the Kyklopes, but escaped from it; he saw the oxen of the Sun, but abstained from them; he descended to the realm of the dead, but came back alive. With the same Wisdom for his companion, he passed by Scylla and was not seized by her; he was surrounded by Charybdis, and was not retained by her; he drank the cup of Kirké and was not transformed; he came to the Lotus-eaters, yet did not remain with them; he heard the Sirens, yet did not approach them. He held fast his integrity.

Boastful assertion, half-truths, blissful emotions, and excitement of the imagination are insufficient. Infidelity and blind veneration are to be alike discarded. Only the love of the good is the way to the intuition of the true and right. Then, perhaps, we may not be quite certain whether the interior monitor and guide is our own mind or spirit quickened into an infinite acuteness of perception, or the Infinite Wisdom acting through, in, and upon us; nor need we be eager to ascertain, for now the two are one.

Better than any achievement of marvellous powers and functions is that wholesome condition of the mind and affections which produces, as its own outcome, those sentiments and impulsions of justice and reverence, those deep principles of unselfish regard for the well-being of others, which render the individual in every essential of his being pure, good, and true. We have little occasion for the illumination of lamps, stars, meteors, or even of the moon herself, when we have the

Sun at meridian beaming forth his effulgence in every direction. No more do we require the utterances of seers, expounders, or even of prophets, when we are truly at one with the Divine Source of life and intelligence, and are so inspired with the sacred enthusiasm that we, as of our own accord, do the will and think the thoughts of God.

STEPS IN OCCULT PHILOSOPHY.

BY ALEXANDER FULLERTON, F.T.S.

TAKING his stand apart from all predilections or traditions, the philosopher looks out over the field of human phenomena and notes that each man enters upon, traverses, and leaves a zone of life, his ingress and exit being each a definite act—birth and death. Before and after these is utter darkness. The man first emerges from, and at last passes into, the unseen. But the enormous variety of human lot, equalled by like variety in human character, shows both that the antecedent existence must have been different and that the following must be no less so. Diversified crops argue diversified seed, and diversified fruit argues diversified seed for future sowing. But as every philosopher has for the background of all his thought the Law of Causation and the Law of Evolution, the one we are imagining perceives at once that these varied human characters must have had a past to produce that variety, and that the elements in it, as well as the visible experiences during the transit of the zone of life, must have been subject to evolutionary control. Not less is it evident that neither causation nor evolvement can be arrested at death if soul-survival is a fact, for effects must work out and development ensue, no matter whether the bodily organism be a living temple or a discarded shell.

Moving thus inevitably from step to step under the pressure from accustomed thought, our philosopher discerns that these individual experiences antecedent to what we call "birth" must have been, because of their palpable results in tastes, aptitudes, talents, tendencies of distinctly human quality, in an environment and under conditions analogous to the present—in other words, upon this very earth. The soul must have been here before. Hence the clear fact of Reincarnation. Yet

as these successive earth-lives can have no conceivable underlying connection save through the Law of Causation, evidently the soul-character exhibited in each, and also the vicissitudes undergone here, are the result of the merit and demerit previously acquired ; that is, Karma. And this must hold equally of the future, since character is not yet perfected nor Karma fulfilled ; so that as past lives have determined the current one, this must determine the next. And as evolution is the obvious purport of all living processes, our philosopher advances to the large conception of man as a progressing being whose journey to perfection is through a long series of lives under physical conditions, his interior character and his exterior adventures the outcome of prior action in a hidden past, and the responsibility for both self and circumstances, now and hereafter, his alone.

Thus men as we see them, and the experiences they are undergoing, are a visible expression of facts in the invisible. Life is the transcript of a record in the unseen past, and the prophecy of a history in the unseen future. Its seventy years of a material manifestation are but a fragment of a long course otherwise veiled to our senses. What is this but an intimation that the physical is insignificant as compared to the metaphysical ?

Still reflecting on the contents of life, our philosopher notes the incessant connection between the visible and the invisible worlds. The attempt to follow any phenomenon to its source carries one into the realm of the supersensuous. Even the grosser problems in biology do so. History, psychology, heredity are but a short remove. The marvels of hypnotism are not even that. Affection, honor, principle, self-sacrifice, spiritual aspiration are avowedly past the border. To this hidden causal sphere everything is shown referable, and so it must be not only the larger but the more important and the more enduring. Yet, if so, it must be the true home of that Ego which endures from deaths to births and from births to deaths ; and if its home, then its familiar habitat, its cognized surrounding. Man must certainly be able to know something of the sphere where he really belongs and where so much of his existence is spent ; if not as yet through discernment by his own faculties, then

through instruction from those more advanced souls whom Evolution, as working by Karma and Reincarnation, proclaims as its necessary consequents. The unbroken connection between the seen and the unseen worlds is a fact which pushes forward to the doctrine of Masters as the teachers and helpers of the race.

But if all this be so, scientific study in any branch of human learning must be both imperfect and misleading if it considers only surface facts, such constituents as may be observed by the eyes and dissected by the hands. A Botany which only treated that portion of the plant above ground, waiving all questions of root and soil, would be but pseudo-science. Not less so any philosophy of man—man physical, social, mental, psychic, spiritual—which regards him only as a higher animal and rejects his radical connection with the invisible, the environment of forces and laws and entities and influences apart from matter.

Our philosopher's next step, then, is to a conviction that no science has more than partial validity until it brings the supersensuous world within its reach, treating that as indispensable to any true theory, any real investigation. But as no such investigation is practicable without the faculties requisite for it, just as chemical analysis is impossible without eyes and hands, these faculties must exist, or else humanity is forever excluded from actual knowledge, confined to the feeble pretence of it. Yet if such faculties are inherent in humanity, they must in the ages have manifested and left record, however disused or dormant now. This means that scientific exposition of the unseen universe must somewhere be existent, and, if existent, attainable. Where is it to be found?

Current science ignores the possibility, and current religion confines it to a very small reference in a book supposed to be a solitary revelation from God. A universal endowment cannot be thus effaced and for it be substituted a petty and arbitrary disclosure. If no records survive in our longitude, they must be sought elsewhere. Now from remotest antiquity and in various Oriental nations, even in the West of centuries ago and in sporadic cases until now, are records of precisely this kind.

All expound an immemorial philosophy covering the zone of physical life and the territory outside it, avowedly gained by the use of inherent human faculties developed under specialized training, and making the facts of ante-natal and post-mortem existence abundantly distinct. This step brings our philosopher face to face with the ancient Wisdom-Religion, and with its modern re-presentation. As it is examined, he is profoundly impressed with its vast penetration; its marvellous unfoldment of the whole cosmic plan and order; its account of the genesis of earth, living forms, and man; its portrayal of the human evolutionary scheme and purpose; its depiction of the several planes of being and their interactions; its exposition of the laws regulating the progress of the individual Ego through life after life; its disclosure of experiences after death and of the period intervening between incarnations; its delineation of the true aim of man, the methods to attain it, the aids encompassing them. And none of this is speculative. It is a verified transcript of researches by men who have secured their own evolution and developed the very faculties reason predicates as a constituent of human nature; and it is put forth not as guess-work or theory, but as discovery effected under processes as rigidly scientific as any in our laboratories or dissecting-rooms. Nor is it enjoined as an authority not to be questioned, but only commended with assurance that every one interested can ultimately verify these conclusions if he will evolve the faculties he possesses in common with these sages, the way thereto being as open to him as to them.

To a trained philosophic mind such as we are supposing, certain qualities of this interpretation of the cosmos and of man are most impressive. It is demonstrable. Unlike the conflicting theories of modern science, which are ignorant of many essential data, dubious as to facts outside the range of direct experiment, and without either the powers or the recorded observations pertaining to superphysical planes, this has its resources on all planes, uses the copious discoveries made on each, and presents an amplitude of impregnable proof. It is consistent throughout, the great Laws now recognized by our

scientists finding unlimited illustration and meeting no anomalies which seem to imperil their exactness. Of course it cannot efface all cosmic mysteries and bring creation within the scope of finite intellect, but it shows that the difficulties do not arise from contradictions in the scheme, but from the incapacity of present human comprehension to embrace so vast a topic. Yet even herein it abates some perplexities, for by furnishing fresh facts and correcting errors it disposes of the misconceptions which have caused these.

Then, too, it is so eminently rational. Sound minds will not tolerate a theory of the universe or of human life which is fanciful, artificial, arbitrary, which bases itself in any degree on caprice or self-will, which does not furnish ample justification for the existing state of worlds and men. By divesting the Creative Principle of every semblance of arbitrariness, it would, indeed, insure the rationality of the outcome, but in every detail of the great cosmic order it shows the perpetual presence of intelligence, harmony, exact conformity to mental demand. Each new unfoldment of fact vindicates the Wisdom which presides over affairs, and satisfies the urgent craving for assurance that it does so.

Still more imperative is the cry of the moral sense. Its most painful perplexities arise from the apparent heartlessness of Nature and the seeming injustice in human lot. Every ingenuity of conventional philosophy and religion has been exerted to remove them. But this is all upon the surface, and even then is but slightly palliative. Nothing will meet the case but relentless probing to the root of things; no shiftings or evasions or belittlings, but the most resolute handling of every fact and the most uncompromising grapple with every problem. *Why do men not receive their deserts, whether of good or ill?* is the firm inquiry of each thinker. No religious philosophy can permanently maintain itself which does not meet this question frankly and fully. And there is but one satisfactory answer to it: *They do.* If you say that it is not the pleasure of the Almighty that they should, that affairs will be straightened out in a future life, or that individual grievances are of small moment in the general

account, you are propounding a theory which you cannot prove, which is opposed by an instinctive uprising of the soul, and which gives no content to the aching heart which asks why *it* should be made to suffer without just cause. Fallacious and shortcoming, this response must fail to defend the existing order. But upon the basis of Reincarnation and Karma, and with the Law of Evolution as interpretory, the reply "*They do*" fully meets the case. For it shows that the character which men have and the conditions they experience are of their own formation; that they have in earlier existences pursued, just as they are pursuing now, the careers of their own choice; that as the Law of Cause and Effect operates now in producing an old age as the result of youth, so it has operated in the past and will in the future as to incarnations; that no one can possibly complain who reaps as he has sown; that he may determine later crops by his sowing now; that the very object of this relentless system is his own good; that repeated experiences of the results of conduct are the only means to attract him to the conduct which is meritorious; that the responsibility for his destiny rests wholly upon himself. When a man knows that he is and has what he has himself carved out, there is no room for suspicion of injustice; and when he knows too that he may become whatever he will, there is no room for suspicion of favoritism.

Most imperative of all is the call of the spiritual nature. Deepest, most ineradicable in man is the religious instinct. A philosophy which does not recognize this greatest fact may please the intellect, but there it will stop. To be a religious philosophy it must be a philosophy of religion. Centralizing everything in God, the outflow from whom is the universe of men and things, it must show a spark of the Divine in each man, and how this is to expand and warm the being, stimulating it to that upward course by which, through many lives and long-continued effort to quell the lower nature and give unrestricted sway to the higher, it shall rise to reunion with its Father. But that Father is ever within, accessible, responsive at every moment—not a distant but an indwelling God.

TAO: THE CHINESE "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

THE Tao-te-king, the Book of Tao, is one of the few remarkable books of the world. It contains, among other teachings, that of Being, as understood by the Chinese. Lao-tsze, who is the accredited founder of Taoism, or that mystical system which the Tao-te-king teaches, is also said to be the author of the book. He lived in the sixth century before Christ.

The word *Tao* has been translated the Way, the Reason, and the Word (Logos); but it means much more: *Being*. There are several English, German, and French translations of the book. Being (Tao), in this book as elsewhere, is to be understood in a double sense—esoterically and exoterically. Esoterically it can only be understood when we become entirely passive—as Taoism expresses it, remain *wu wei; i.e.*, not-doing, non-exerting, absolutely inactive, masterly inactive, or in inertia—and when this undisturbed condition at the same time embraces what Emerson would call "central spontaneity."

Chuang-tsze, the successor to Lao-tsze, emphasized that the very effort to obtain possession of Tao defeats itself, for the simple reason that it is an effort. Porphyry, the Neo-Platonist, in his "Principles of the Theory of Intelligibles," says: "By our intelligence we say many things of the Principle which is higher than the intelligence. But these things are divined much better by an absence of thought than by thought." He means that, by allowing the divine faculty of the soul free sway, we shall know Being.

For the time being let us therefore now suspend rationalistic thinking and suppress our ordinary consciousness, which are only characteristics of the surface of the human soul. Be-

low the ordinary consciousness lie large spheres of the soul—subconsciousness, *unterbewustheit*—as yet unknown to a large majority of people. Those spheres existed before our life on this globe, and they will exist after it has been forgotten. In the subconscious strata we live our true Being; there Being resides; there the Personal originates; there spring the instincts; there rise all our idiosyncrasies as well as all those unclear feelings, undefinable notions, fears, passions, loves, hatreds —all those emotions, longings, and psychic activities which influence us so strongly, yet which never utter themselves through or by means of our reflection.

Ordinary reason and consciousness see only parts of life—*un coin de la vie;* but Subconsciousness is the medium through which we connect with Being, with the Universe, with our race, and with mankind at large. Here the mystery of existence manifests itself. To understand Tao, let us therefore suspend Thought and suppress Desires, or, as the Tao-te-king recommends, let us have mystic communication with the abysses; then we shall have an apprehension of Tao.

Esoterically, this is what the Tao-te-king teaches about Tao:

"The Tao which can be tao-ed is not the eternal Tao. The name which can be named is not the eternal Name.

"Non-existence is named the Antecedent of heaven and earth. That which without a name is the beginning of heaven and earth, with a name is the mother of all things. Therefore, he who is always without passions beholds the mystery; and he who always has passions beholds (only) the issues.

"These two conditions, Existence and Non-existence, I call the Abyss—the abyss of abysses—the gate of all mystery.

"Tao is empty; in operation exhaustless. In its depth it seems the father of all things. I know not whose offspring it is. It appears to have been before God.

"The spirit of the Depths is immortal. This spirit I call the Abyss-Mother.

"That which may be looked for, but proves invisible, is called Distant. That which may be listened for, but proves inaudible, is called Vacancy. That which may be clutched at, but proves intangible, is called the Subtle.*

* Abel-Rémusat found a parallel between these three words, which in Chinese are *I*, *Hi*, and *Wei*, and the three Hebrew letters *I*, *H*, and *V*—Jehovah.

Words are inadequate thoroughly to examine these three properties; therefore they blend together and become one. Above, it is not bright; below, it is not dim. Continuous in endurance, it cannot be named. In reverting to vacuity it may be called the Form of Formlessness, the Image of the Non-existent; this is what baffles investigation. Would you go before it, you cannot see its face. Would you go behind it, you cannot see its back.

"The skilful philosophers that were in the olden time had a mystic communication with the abysses.

"Tao, considered as an entity, is obscure and vague. Vague and obscure! yet within it there is Form. Obscure and vague! yet within it there is Substance. Vacuous and unfathomable! yet within it there is Quintessential Energy—and this is supremely real. Within it, too, there is Trustworthiness. How do I know the beginning of all things? I know it by Tao.

"Tao remains ever nameless. But, though it is insignificant (so little as to have no name) in its primordial simplicity, the world dares not make a servant of it."

Exoterically, this is what the Tao-te-king teaches about Tao:

"Tao in operation is exhaustless. In its depth it seems to be the father (first ancestor) of all things. It blunts sharp angles. It unravels disorder. It softens the glare. It shares the dust (or common people). Pellucid (as a spreading ocean) it yet has the semblance of permanence.

"The Abyss-Mother I call the root of heaven and earth.

"There was something formed from chaos, which came into being before heaven and earth. It was still. It was void. It stood alone and was not changed. It pervaded everywhere and was not in danger of being impaired. It may be regarded as the mother of the universe. I know not its name, but I give it the designation Tao. If I am forced to make a name for it, I say it is Great. Being Great it moves ever onward. Passing away, I say it is far off; being far off, I say that it returns. Tao takes its law from what it is in itself.

"When things reach their highest pitch of vigor, they become old. Those who do not possess Tao die before their time.

"Even the finest weapons of war are implements of disaster; those who possess Tao make no use of them.

"Tao, as it exists in this world, may be compared to streams (which ever flow), and mountain-gorges (which are indestructible), in their union with rivers and seas (which are unfathomable).

"The Great Tao is all-pervading. It can be on the right hand, and at the same time on the left. All things wait upon it for life, and it refuses none. When its meritorious work is done, it takes not the name of merit.

In love it nourishes all things, and does not lord it over them. It is ever free from ambitious desires. It may be named with the smallest. All things return home to it, and it does not lord it over them. It may be named with the greatest. This is how the wise man, to the last, does not make himself great, and therefore he is able to achieve greatness.

"Lay hold on the great form (image, idea) of Tao, and the whole world will go to you.

"Tao, in passing out of the mouth, is weak and tasteless. If you look at it, there is nothing to fill the eye. If you listen to it, there is nothing to fill the ear. But if you use it, it is inexhaustible.

"Tao is ever inactive, yet leaves nothing undone. If a prince or a king could keep it, all things would be, of their own accord, transformed to its likeness. But if, once reformed, desires should again arise, I would restrain them by the exercise of the Simplicity, which is without a name. This nameless Simplicity will prevent the use of desires; an absence of desire will produce quiescence, and then the empire will rectify itself.

"Surface-knowledge is the mere show of Tao, and the beginning of folly.

"Tao produced the First (Heaven).

"The First produced the Second (Earth).

"These Two produced the Third.*

"The Third produced all things.

"When Tao reigns, horses are used only for the purposes of agriculture (and not for war).

"One needs not to peep through his window to see celestial Tao. The further one goes away (from himself and from home) the less he knows. Therefore the wise man does not travel for knowledge.

"Activity is daily diminished by Tao. By non-action there is nothing that may not be done. One might undertake the government of the world without ever taking any trouble.

"Tao produces and Virtue nourishes. To produce and not possess; to act and not expect; to enlarge and not control—this is called sublime virtue.

"What is not Tao soon perishes.

"Tao is the hidden sanctuary of all things—the good man's jewel, the bad man's guardian.

"For what did the ancients so much prize the Tao? Was it not because it was found at once without searching, and (by it) those who had sinned might escape? Therefore it is the most estimable thing in the world.

"Act non-action. Be occupied with non-occupation. Taste the tasteless. Find your *great* in what is *little*, and your *many* in the *few*. This is having Tao.

"The Tao of Heaven does not strive, yet conquers well; does not speak, yet answers well; does not call, yet things come of their own accord; is

* The Third consists of *Yang* and *Yin*, the two productive principles of life.

slack, yet plans well. The net of heaven is very wide in its meshes, and yet misses nothing.

"This is the Tao of Heaven."

Moral aspect and uses of Tao. On these the Tao-te-king teaches as follows:

"All (other) men have something they can do. I alone am good for nothing and despicable. I alone differ from other people, but I glory in my nursing Mother, Tao.

"Virtue in its grandest aspect is neither more nor less than following Tao.

"When a man in all things accords with Tao, his accordance identifies him with Tao.

"He who is self-displaying does not shine. He who is self-approving is not held in esteem. He who is self-praising has no merit. He who is self-exalting does not stand high. Such persons are in relation to Tao as the refuse of food, or as excrescences on the body to the creature; they are universally loathed. Therefore he who has Tao will not stay where they are. When Tao is lost, virtue comes after; when virtue is lost, benevolence* comes after; when benevolence is lost, justice comes after; when justice is lost, propriety comes after. Propriety is the mere skeleton of fidelity and faith, and the precursor of confusion.

"When the superior scholar hears Tao, he diligently practises it. When the middling scholar hears Tao, he one while keeps it, another while loses it. When the inferior scholar hears Tao, he laughs aloud at it. Were it not thus laughed at, it would not be worthy of the name of Tao.

"Use the light to guide you home to its own brightness, and do not give yourself up to calamity.† This I call practising eternal Tao.

"He who keeps Tao—the sage—says: 'I do nothing, and the people are spontaneously transformed. I love quietness, and the people are spontaneously rectified. I take no measures, and the people become spontaneously rich. I have no lusts, and the people become spontaneously simple-minded.'

"The possession of the Mother of the State (Tao) involves its long endurance. This I call having deep roots and fibres firm. This is the Tao which gives immortality (or that by which one may live long and see many days).

"Those who of old were good practisers of Tao did not use it to make the people bright, but rather used it to make them simple."

* Benevolence here means partial love.

† The first part of this sentence may also be translated: "He who uses the light that is in him will revert to his native perspicacity."

The Tao-te-king contains an abundance of wonderful moral sayings. I have chosen only those in which the word Tao occurs. In all the above quotations the term has been left untranslated in accordance with common custom. The reader can readily read *Being* for *Tao*. Huai-nan Tsze, a Tao-ist, says:

"What is Tao? It is that which supports heaven and covers earth; it has no boundaries, no limits; its height cannot be measured, nor its depth fathomed; it enfolds the universe in its embrace, and confers visibility upon that which of itself is formless. . . . It fills all within the four points of the compass; it contains Yin and Yang; it holds together the universe and ages, and supplies the three luminaries with light. It is so tenuous and subtle that it pervades everything just as water pervades mire. It is by Tao that mountains are high and abysses deep; that beasts walk and birds fly; that the sun and moon are bright, and the stars revolve in their courses. . . . Shadowy and indistinct! it has no form. Indistinct and shadowy! its resources have no end. Hidden and obscure! it reinforces all things out of formlessness. Penetrating and permeating everything! it never acts in vain."

* * * * * * * * *

In the Tao-ist book *Hung Lieh Chuan*, "The History of Great Light," it is said: "Now attempting to explain the Great Doctrine—Tao—by means of insignificant illustrations is exactly like setting a crab to catch a rat, or a toad to catch a flea." I recognize the danger in undertaking to explain Tao, but feel obliged to do it. Jacob Boehme shall help me.

Tao is ultimate thought, and dwells in Silence; hence Being cannot be defined. It is what It is. It can, however, be appropriated. "Knowledge stops at the knowable, that is *perfection*," says Chuang-tsze. Being is beyond knowledge. The founder said: "Those who know do not speak; those who speak do not know." Lao-tsze also said: "It is the ground we do not tread upon which supports us."

It will have been noticed that Lao-tsze strives to describe his idea by a combination of negatives and by an accumulation of contraries: "abyss of abysses;" "appearance of non-appearance;" "indefinite, yet full of forms;" "Tao which can be tao-ed is not Tao," etc. This apparent helplessness is not due to the subject but to our dull apprehensions. It does seem

that Novalis was correct when he declared that the time has passed away when the Spirit was comprehensible, and that the spiritual sense was lost forever. The present world does not seem, either, to have enough of love. We often hear people complain of the icy coldness of the metaphysical spheres, and lament that they leave the fair colors of life behind them when they enter those transcendent regions. These complaints reveal their condition.

In a previous paper I have given one key to the understanding of Being, and quoted the simple-minded Lao-tsze's symbol of all existence—water, bubbling up in a spring on the hillside, flowing from non-existence, the "slumbering possibility." I also referred to Schelling's and Jacob Boehme's expositions of the same idea, and gave partially a view of Emancipation, the rising life. Now I must give a fuller explanation of the descending or outflowing life. In Boehme we have both ideas expressed, namely, that the finite or so-called Evil proceeds from the infinite or Good by the process of self-determination, and returns again from this estrangement into the same.

Boehme's teachings on the subject of Being begin with that about the Urground or Abyss. In this everything is indeterminate, and there is no reality in it, as we understand reality. It is stillness, but in that stillness lies the Trinity, Heaven, and Earth. The Abyss is the *mysterium magnum*, or eternal chaos. By chaos, Boehme does not understand confusion, but fulness and all creative possibilities. This form of Being is that of Lao-tsze's spoken of above as Being, esoterically.

Though this *mysterium magnum* is in itself a wholly universal, indeterminate Will, which we cannot describe or define, it nevertheless contains all that which the coming creation brings to light. It bears in itself Fierceness, or longing and desiring after determinate willing. Being mirrored in its own wisdom it produces what Boehme calls the Second Principle, the determinate separate Will, also called the principle of Light, also called the Son. The First Principle, then, imaginates* it-

* "Imaginates" here means "acts itself into." Imagination means image-making.

self into the second principle, thus as it were fertilizing and differentiating itself by light; and there proceed from it the good powers and effects. That is, to God the Father and God the Son there supervenes the accession of the Holy Spirit to complete the holy three-foldness in the Trinity. The First Principle makes angels proceed from itself, and these, in like manner, should imaginate into the Second Principle, Light, but not all of them do it. Lucifer turns to the ungrounded principle, to darkness, to persist there; thereby the native fierceness, or fire, instead of being mitigated by light, concentrates into itself and that becomes the Satanic nature, which is wholly evil.

The Trinity, then, is a result of the surging and opposing two powers, which Boehme sees everywhere in the Ground. The self-Duplication of the Deity is his fundamental root of Being.

The World originates also from the internal opposition in the Abyss. In the original Ground there was nothing else but bubbling, moving, and continuous bringing forth. It has in its birth primarily three forms in itself, as being bitter, sour, and hot. Of these, none is first or last; all three are one, and they all bring forth each the other two. Between bitter and sour, fire brings itself forth, and thus there appear, in the First Principle, likewise the qualities sour, bitter, etc. That is why God, or the First Principle, calls himself an angry God. Out of the conflict of these qualities arises the world and all powers of existence, and this brings us to Boehme's conception of Being as a great Wheel.

Life is fire, says Boehme, and it exists restlessly moving in a circle. This dark fire-root, or *centrum naturæ*, Wheel of Nature, Wheel of Life, Wheel of Anguish, is the Wheel of Birth or Wheel of Becoming, the first magical life-circle which is the beginning of all natural life. In plain language, Boehme means to say that motion is an essential quality of Being and one of its attributes. Motion, or fire, as Boehme prefers to say, is present in the whole created universe. In nature it is fire, in spirits and men it is desire. If we for desire put will as understood by Schopenhauer, we have the great motive force

of life expressed in still another way. Whatever view we take we see everywhere Lao-tsze's thoughts as expressed above.

Jacob Boehme was not a learned man. It is therefore very interesting to compare his creative notions of Being with those of India, which he did not know. In Hindu mythology Brahm is self-centred, self-absorbed, and the cause and the end of all. The impulse of his will caused beings and matter to come into existence; there was no labor of creation, but simply an objective movement of the subject. Being alone, supreme, and unapproachable, a feeling of dissatisfaction with himself crossed his mind and caused him to resolve the primitive simplicity of his essence into a world which might contrast with his eternal quietude. Being is thus a result of the evolution of the Divine Substance. One of the Rig-Veda hymns (X., 129) gives more point to this evolutionary origin of Being:

1. There was then neither nonentity nor entity; neither atmosphere nor sky beyond. What stirred? Where? Whence? Was water there? Was the abyss there?

2. Death was not, nor therefore immortality; nor day nor night; Only One breathed by Itself, and there was nothing different from It, nor beyond It.

3. Darkness there was and nothing else. Nothing was discernible at all. Empty space covered vacuity. The covered germ burst forth by mental heat.

4. Then first came Love upon it, the spring of mind. This the poets in their hearts discerned, the bond between being and nought.

5. The ray that shot across these, was it above or below? There were mighty productive powers, nature beneath and energy above.

6. Who knows? Who can declare whence this creation? How did it rise? The gods came later.

7. Who, then, knows what its source, whether created or not? He who rules it in highest heaven knows, or He knows not.*

However inadequate all conceptions of the original cause may be, this hymn says: "the existent sprang from that which exists not." What a western scientist would call inherent motive force, and Jacob Boehme would designate as the fire-wheel, in this Hindu presentation becomes "mental heat," or

* Can also be translated: "none other can know."

"love, the spring of mind." On Jacob Boehme's *Centrum naturæ*, the reader is referred to Martensen's "Jacob Boehme," for further exposition.

Among the quotations above on Being exoterically defined, these words of Lao-tsze are especially worth noting: "Tao in operation is exhaustless;" "lay hold on the great form (image, idea) of Tao, and the whole world will go to you;" "what is not Tao soon perishes;" "when a man in all things accords with Tao, his accordance identifies him with Tao." All these words demand identification with Being as the necessary condition of true life. If we have Being or "lay hold on the great form of Tao," we are no longer the sport of Time, nor subject to casualties.

> "'Twill make the spirit
> Return to God, and go from star to star."

It will make us progress continually, like the angels of Swedenborg, toward the spring of our youth, so that the older we are as angels the younger we shall appear.

Hermas, in his third vision, says almost the same, when he declared: "they, therefore, that repent perfectly, shall be young."

The Tao-ist also advises how to do it. "Live by living," he says. Do not reflect how you shall do it. If a bird would wait to fly till it had reflected on the process, it would never fly. Here is the clew to the signification of "inaction," spoken of above. That word does not mean to do nothing, it teaches us to put aside *our* actions and to fall in with the universal order, for that is Heaven's way: it does not strive, yet it skilfully overcomes. The Tao-ist lays his head, as it were, on the bosom of the Infinite, like Atlas of old. Tao has been translated, as I said above, the Way and the Path; and the path is inaction, viz., submission, silently, and entirely disinterestedly. "Heaven does nothing, hence its serenity," says the Tao-ist. "The Sun is still," says Dante. By following the Way, the Tao-ist becomes an embodiment of the Law. The Law, or Reason, is also a correct translation of Tao. The Way and the

Reason are most eloquent, more so than talk; hence Tao is also the Word—Logos.

Where in the above quotations I have used the term Heaven, I have done so in accordance with all the older translators. Some recent sinologists substitute the word God—no anthropomorphic god, however.

All the above is an undertaking that purposes to show what transpires in the nature of the Deity, Being. How presumptuous! How completely it reveals our ignorance; it reveals the extent of the boundless desert where we die of thirst, if we trust ourselves to a pilgrimage without the proper guide. How lifeless are those strange outbursts of Lao-tsze, his unknown expressions, and Jacob Boehme's unheard-of formulas! They all serve to reveal the strange darkness that settles upon our minds when we attempt to deal with Being after the manner of the exact sciences.

The mystics alone are the possessors of certainty. How do they know these things? Let Jacob Boehme answer. He was often taunted with these remarks: "You always talk about God's nature. What do you know about it, anyway? Have you searched the depths of the Divine?" To this he once replied: "You are right. I have not seen the Ground of the Deity; but the Spirit in me, which is the Spirit of God, has seen it and searched it. Hence I know." All the mystics give substantially the same answer. What Boehme calls the Spirit, Plutarch calls the Interior Guide, Pythagoras the great Light, the Jews the Word, the Gnostics the true Light, and Fox the Inward Voice. Meister Eckardt speaks thus of it:

"There is something in the soul which is above the soul, divine, simple, and absolute No-thing, rather unnamed than named, unknown than known.

"So long as thou lookest on thyself as a something, so long thou knowest as little what this is as my mouth knows what color is, or as my eye knows what taste is.

"Of this 'something' in the soul I have often spoken in my sermons. Sometimes I have called it a power, sometimes an uncreated light, sometimes a divine spark. But no name expresses it. It is absolute and free from all

names and forms, as God is free and absolute in himself. It is higher than knowledge, higher than love, higher than grace.

"In this 'something' doth blossom and flourish God, with all his Godhead, and there the Holy Spirit arises.

"This 'something' rejects the things of the world. It will have the Deity only. This 'something' is satisfied only with the super-essential Essence. It is related only to the simple Ground of Existence, the still Vast, wherein is no distinction, which is a Unity, in which no man dwelleth. It is Stillness itself. It is Immobility—yet by this Immobility are all things moved.

"This eternal Unity was mine before all time, when I was what I would, and would what I was."

Here we have Meister Eckardt defining Being and Being in the human soul, as identical with Universal Being, and making the personal assertion that it was his before all time. In virtue of that power he knew Being.

We all have Being, and may speak like Eckardt and Boehme if we only will "make the organ of vision analogous and similar to the object which it is to contemplate."

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Fifth Article.*)

[Translated from the German by the author.]

THE exact scientific aim of the physical sciences is now spread like an international net, with relative uniformity, over all civilized nations. This indicates the beginning of a movement for the co-ordinate development of science throughout the world. At present it applies especially to investigation along astronomical, meteorological, and geographical lines, in which perhaps Alexander von Humboldt has rendered the most notable service. Progress in the first two branches of study, however, has been most marked in England and America. Through private enterprise in England the first gigantic telescopes were constructed, thus rendering possible many important discoveries and paving the way for further improvements. But lately the United States has taken the lead in the construction of huge lenses and perfect telescopes, and in the building of astronomical and meteorological observatories, in connection with a thoroughly equipped meteorological service for the benefit of the scientist as well as of the general public. The Government of the United States regularly sends meteorological charts to all important institutions of physical science in the world, and from time to time there are international assemblies for the improvement of the geographical surveys of Europe. Worthy of note in this connection is the establishment of a zoölogical station at Naples, supported and supervised by the German government. Microscopic objects, well mounted on glass, are sent from this station to all parts of the world.

In the sphere of the exact aim of physical sciences, besides

the English and the Germans, the French are also conspicuous. They have made considerable progress in physical and chemical matters, while the Italians—indeed all of the Romanic races—seem to possess a peculiar gift for the acquirement of accurate information along these lines.

This endeavor is now pursued at academies and other learned societies; also at universities, and latterly at the high technical schools. It is found chiefly with the exponents of pure and applied mathematics, who certainly should be the natural representatives of physical science; but also to a great extent with physicists and chemists, and latterly with anatomists, physiologists, pathologists, and ethnologists. But the further one advances into the sphere of spiritual life, the less effective and more superficial this endeavor becomes. It is truly scientific because it is directed toward an object whose existence is not imaginary but actual; because it seeks to employ the surest methods of scientific inquiry—the mathematical and mechanical. To the more distinct methods of this exact investigation—the methodical, statistical treatment—belong the weighing, the measuring, the graphic illustration, the geometric-mechanical symbolizing, the mathematical calculus, and finally the experiment of seeking to induce nature herself to speak and answer, in which, in a preparatory and explanatory manner, more formal methods may be employed.

While speculative study and the collection of books generally suffice with other branches, the physical sciences require extensive collections of natural objects and living things for experiments. Physicists who try to obtain exact scientific results require many complex appliances and instruments. Only the large universities and high technical schools are in possession of these, and even such institutions are seldom equally well furnished in all departments. Probably the most complete collection of electric apparatus is that of the museum of the École des Arts et Métiers, in Paris, while the most extensive appliances for all physical sciences are undoubtedly in the scientific museum at South Kensington, London, where I made encyclopædic studies for about five years. With the progress of science many

instruments become obsolete, for each scientific discovery means an improvement in apparatus, by which problems are simplified and may be better illustrated. Experience shows, however, that the number, size, and splendor of the apparatus are not always commensurate with the results of the experiments; but it is certain that progress in discovery, without the necessary appliances and money, cannot be made even by the most gifted investigator. The effort to transform oxygen into a thick fluid, which was first achieved in France, is an illustration of this. Exact geographical researches in regions which are not easily accessible, as the interior of Africa and the Arctic regions—where frequently not only the costly ships and apparatus but many lives were lost—are likewise most expensive.* By these facts the character of universities has been considerably altered. Science has become more stable, and in a certain sense more aristocratic.

The true scientific task of this important aim, which to a great extent is applicable to all branches of physical science, consists in a constant endeavor to comprehend all spheres, even up to the psychic life of man,† and to express the internal law, at least by the valuable symbol of formula; to determine the essential connection of all spheres, as the relationship between motion, sound, heat, light, and electricity has been demonstrated; to keep always in view the limits of those methods which never penetrate beyond the surface of things, and therefore always openly to acknowledge the relative right of the other endeavors of physical and kindred sciences; by virtue of added knowledge to preserve the connection which is necessary to all coherent scientific investigation; and, finally, to ascertain, through the

* The largest ship despatched for scientific purposes, and equipped with special apparatus, was the Challenger, sent round the globe by the English government to measure the depth of the sea and to examine its bottom, chiefly with regard to animal life. Rarely has a scientific expedition been so successful and valuable as was this.

† Herbert, the German philosopher, tried to treat psychology as a part of mechanical science, but more successful experiments have been made by psycho-physiologists, such as Wundt in Leipzig. At some universities in the United States psycho-physiological researches along exact lines are made with great diligence and success.

study of other spheres, which appear far distant, what degree of light can be thrown upon researches in its own domain.

The liberty of teaching in this field is everywhere unconditioned—even at the Vatican, as the celebrated Pater Secchi proved. His case was indeed a proof that the views of the world which are most opposed to each other—those of the mediæval Catholic and of modern physical science—can in many essential points be reconciled, if only on both sides sufficient knowledge and good-will are brought to bear. In this relation the two lectures by Secchi on the magnitude of creation are instructive.

The study, however, on the parts of both teachers and students, is too often devoted to details. Although by division of labor certain physical sciences have become conspicuous in the nineteenth century, yet in the one-sided results of such exaggerated division lies a great danger to science itself. The more seriously and minutely a special study is carried on, the greater the necessity for a previous study of the general departments of knowledge. Therefore it is not advisable to divide the avenues of instruction in early childhood. The sphere of the ideal, especially poetry and music, should be emphasized in the schools as strongly as possible, to counterbalance the abstract studies of the material world.

We have now briefly reviewed the four main currents within modern physical science. We have seen that they are susceptible to various combinations and interminglings. For example, the historic and exact aims are frequently united, as with Häckel, of Jena, with whom, however, the historic interest perhaps predominates. But that one of these endeavors, or any combination of them, should ever gain the ascendency over the others, is not likely.

Ultimately, as with other faculties, we can distinguish but two chief methods of study: the retrospective and the exact—the old and the new. The retrospective school, however, should never forget that while in the past may be found the key for explanations of the present, yet the cognition of the

past can never be the aim itself, but is always to be considered as a means for the elucidation of all sciences and the essential comprehension of the world as it now exists for man. The latter, too—the exact school—should remember that though, from their point of view, the present is partly unlocked to them, neither past nor future is opened to their vision, and that with the aid of mathematics alone one cannot penetrate into the real secret of things. Number, for example, is the language of symbols, and is certainly the most exact of all tongues; but for this very reason it falls short of the requirements for translating the infinite riddle of the world.

From the foregoing we learn that the development of all sciences has progressed by the same law, and that of their various stages more or less vivid traces appear in the scientific life of the present day. But, on the whole, the course, from the Middle Ages up to modern times, has been unmistakably from authority into self-thinking, from the word to the real thing; that is to say, one at first adheres to that which is given, then doubts, afterward looks into the past, and lastly seeks to comprehend the problem in its exact entirety. It is the same course of education pursued by each individual: Believe, doubt, search, know.

Knowledge, as we regard it nowadays, is rather an accurate and positive knowing. Measured by this ideal, we still stand everywhere at the beginning. After centuries of wanderings through various paths, we have happily arrived where we started—at the simple reality. The exact observation of the simplest phenomena in nature around us and in us—with which thinking humanity has to begin, and from which the first real scientists (the ancient Greeks) started—is now the newest in science. Yet the circular course, which lasted thousands of years, was not quite in vain, as it was not a plain figure, but rather an ascending spiral.

Each of the above main currents has shown in all faculties a certain tendency to become the predominating science. Every great sphere of investigation may be held to include

more or less of the others. In accordance with this idea, he who knew the past could disclose the secrets of the present and the future; but this goal is only an ideal, never to be fully realized. All sciences depend for their growth upon one another. When one is completely known, the others will be also —a consummation yet far distant. Meanwhile every science should work faithfully in its own sphere, and remain a living member of the growing organism of the whole.

The unsettled question as to the true character of universities may be adequately dealt with under the following heads: (1) Where do the lower schools end and the universities begin? (2) What should be their pursuits? and (3) What is the proper relation of universities to the powers that regulate civilization? By establishing the lower and upper elements, therefore, the true ideal of universities can be found.

In civilized life there can be distinguished but two main divisions of the human race: children and adults. The former are the future, and the latter the present objects of cultivation. If we ask, What position is occupied by universities in this respect? it is evident that they have downward and upward tendencies—toward the rising generation as well as toward adults—each tendency bearing a certain relationship to the other; and from a clear understanding of this relationship the true nature of universities may be apprehended.

The measure of that preliminary knowledge which is to be regarded as necessary to proper academic study has varied in all ages; but, on the whole, the sum of the required information has steadily increased in the course of centuries, in accordance with the ascending scale of general culture. In classical antiquity less knowledge and ability was required of one who wished to enter the ranks of the sophists and rhetoricians than to-day is expected of a graduate of a common public school. The state of things in the Middle Ages was not much different, yet there followed an increase in the requirements; for, in addition to his mother-tongue, a student was supposed to possess a knowledge of Latin, which was then the international language of scholars. This demand became more im-

perative at the end of that epoch and the beginning of modern times, through the revival of the old classics, which resulted in an increased knowledge of Latin, especially at the higher schools. Subsequently Greek was added, for which the demand continually grew.

Beginning with the period of the Reformation, grammar-schools were instituted, of which the study of the Latin and Greek languages was the characteristic feature, as it is to-day—especially in Germany, the chief seat of the classical languages in general. Here such schools are called "gymnasiums" (in the classical meaning of the word); *i.e.*, institutions for the harmonious education of body and mind. On this side, therefore, the grammar-school (the "gymnasium") forms the lower limit of academic study.

But into the life of civilized nations there has entered, in the nineteenth century, an exceedingly important and practical factor, namely, the increased knowledge of nature in all her spheres of operation. The requirements in connection with a proper study of the physical sciences have continually grown; the preparatory schools for practical and technical occupations have risen in importance and formed themselves into a special world of education; and the so-called middle-class schools developed into institutions almost co-ordinate with the grammar-schools.* From this point of view, therefore, the lower limit of academic study is found in the middle-class schools (the "Real-schulen").

While in Germany the classical grammar-schools are still accorded a certain precedence, in some particulars, over the modern and realistic middle-class schools, and in conservative England the classical education is still highly esteemed, yet in France and the Romanic countries the Græco-Roman tendency is decreasing and the realistic development has begun to gain the ascendency.

It is self-evident that two competitive phases could not exist without reacting upon each other. From this reaction

* A middle-class school for boys is called a *Real-schule* in Germany; that is, a school for the so-called realities—mathematics, physical sciences, and modern languages.

arose the attempts to supplement the classical grammar-schools by strongly emphasizing the more practical studies, including mathematics, thus yielding to the demands of the present time, while the realistic middle-class schools tried to appropriate the advantages of classical education by adding the Latin and Greek languages. Nothing was more natural than this attempt to reunite the divided schools of the civilized world. This was done in Germany, in the "middle-class grammar-schools" (*Real-gymnasien*). The purpose of these institutions is to prevent a mischievous division of the civilized world into two hostile camps, neither one understanding the other, and to do this by a course of education designed to unite the true elements of instruction into an harmonious whole, corresponding to the true nature of higher education, as well as to the existing state of affairs. In this way the "middle-class grammar-school" (the "Real-gymnasium") serves as a preparatory stage for academic study.

In Germany, justly distinguished for its educational institutions, there exist three grades of this preparatory course: the grammar-school, the middle-class school, and the middle-class grammar-school — or, as they are called in Germany: the "Gymnasium," the "Real-schule," and the "Real-gymnasium." Though really representing three stages in the development of higher education, they are placed on an equal footing. There are also certain combinations of these in other countries, so that a continuous international series of schools may be said to exist. As in nature, where one species is connected with another by intermediate varieties, so also in educational systems one might almost despair of a systematic classification. Yet systematic classification is necessary, and can be found only by means of the historic-genetic method.

Such mixed types are not only the various forms of amalgamations of grammar and middle-class schools, but there are others which do not recognize the boundary line between universities and preparatory schools.* Each kind has its spe-

* Thus in England there are schools, as the Dulwich College in London, at which, besides the classical and modern languages, those branches of physical science

cial advantages and disadvantages. The virtue of the Græco-Roman grammar-school consists in its energetic vivification of the ideal factor of education. There is even room for yet further effort in this direction, if the overwhelmingly formal and linguistic feature of the study of the classics were reduced, and a complete picture of the civilized life of the two classical nations were made clear to the pupil. This can be done by a more comprehensive reading and explanation of the ancient authors, also by inquiring into the culture of the classical nations, the world of art (especially of the Greeks), and the nature of public life (especially of the Romans). To this end the interior of the grammar-school buildings should be plentifully adorned with casts of statues, busts, reliefs, and vases, and with large fine pictures from antiquity, for use as means of tuition.* Similarly, the sections devoted to gymnastics should be arranged more after the Grecian style—fitted out more richly, healthfully, and æsthetically. Herodotus and Thucydides, Livius and Tacitus, in their original languages, should be more widely taught; but as this is possible only to a limited extent, good translations, or translated extracts, should be used as guides in the study of Græco-Roman history. At present, unfortunately, the largest part of these authors remains a sealed book to the pupils of grammar-schools.† Also Cicero's philosophical writings, in good translations, and with explanatory notes below the text, might be used as guides for propædeutic instruction in philosophy.

But the strength of the pure classical tendency is also its weakness. The national element of education often stands too far in the background, as also those of physical science and the necessities of practical life. By wiser methods in all branches of education many things might be improved and time gained for other purposes, though the theories of pedagogics have at-

are carried on (theoretically and practically) which in Germany are assigned chiefly to universities and high technical schools—as chemistry and mechanics.

* Somewhat typical in this respect is the magnificent new "Gymnasium" (grammar-school) in Heilbronn, Würtemberg, Germany.

† The study of classical authors is practised much more extensively in England than even in Germany.

tained a very high stage of perfection regarding the grammar-schools.

Just the reverse is true of the realistic middle-class schools. These have their strength in the so-called real objects—mathematics, physical sciences, drawing, modern languages, etc.; but on that account instruction along ideal lines is neglected, and the spontaneity of the mind is less developed. But for this reason it might be supposed that the "middle-class grammar-schools" (the "Real-gymnasien") were free from defects. True, the extreme one-sidedness of the other institutions is here avoided, but this advantage is not so great as it seems. They do not excel in anything in particular, which is not to be wondered at. One who wishes to acquire an harmonious and universal education cannot hope for perfection in specialties, just as one who desires eminence in a certain branch must, as a rule, somewhat neglect the others. It cannot, therefore, be denied that the classical grammar-school boy is better prepared in many subjects for the university than the realistic middle-class boy, and *vice versa*. Yet it were partial and unjust to construct the schools from this preparatory point of view alone. Indeed every school ought to offer, in spite of its one-sidedness, something relatively complete and independent within each course of two or three years—a uniform, harmonious picture of the whole.

The principle of concentric circles which gradually widen, each one containing the entire system of education, ought to be the basic system of all kinds of schools, from the lowest up to the highest. All chief branches of science and art should be found in some degree at the first stages of school education, and repeated in the following stages in more specified and scientific style. This should be the fundamental principle of pedagogics.

It is true, however, that pupils of either of those preparatory schools can complete their education at the universities in the very subjects in which their previous course had left them deficient. Yet the classical grammar-school boy has probably the greater freedom of insight, and will more easily perfect

himself in mathematics, than will the realistic middle-class boy in ancient languages and the culture of antiquity. The reason for this is that the older he grows the more he is inclined to apply himself to the so-called realities than to the ideal spheres. One must, therefore, be careful not to over-estimate the importance of these differences between the preparatory schools, as they can be made good to a certain extent later on at the universities.

To estimate the result of the entire school education, the first question to be determined is, *how* one is educated. In spite of the difference of objects of learning, there can be produced an equally good result in the chief thing—the matter of moral attainments. Secondly, the many factors acting independently of the schools, considered together, are generally stronger than the influence of a given subject of teaching within the schools. That kind of instruction is generally the best which, measured by the true ideal education, produces the best results. The ideal to be obtained is this: usefulness in life, based upon the principle of a truly humane education of the essentials of human nature.

It would appear that, when education has been carried on for a time in opposite directions, there will always arise the tendency toward reunion. If we think of a future, perhaps not very far distant, in which our knowledge and abilities shall be increased tenfold, then, if divisions of the schools had to keep pace with divisions of culture, there would be not three, but thirty, methods of education; and so on *ad infinitum*. As we can easily see, we would be led into absurdity. Therefore it can only be the ultimate task of the higher schools to transmit, as accurately as possible, the best of all the elements of culture of the time. That in this respect the various institutions will oscillate more or less beyond the ideal, is already seen; but as long as the middle way is recognized as the true ideal, no harm will result. It is this necessity of a normal ideal which gives substantial significance to the midway tendency of the "middle-class grammar-schools" (the realistic-idealistic "Real-gymnasien"), which seek to combine the advantages of classical educa-

tion, as taught in classical grammar-schools, with the practically useful knowledge taught at middle-class schools. But even this ideal of the true middle ground between extremes is not yet realized. Indeed a given arrangement can only be an ideal for certain times and circumstances; a standstill would here be virtually a retrogression. It is therefore the task of science to determine the principles upon which to base a system of procedure most suitable to the time. Thus the valuation of the various elements of education in different periods of civilization will always oscillate between certain limits; and the inevitable dispute between parties is really only the balancing of accounts which continually takes place between the present condition of educational institutions and the new requirements caused by improvements in culture.

As far as may now be safely predicted, the realistic tendency in the near future will surpass the idealistic, which is already placed somewhat on the defensive. Indeed, it is probable that, according to the law of extremes, the realistic tendency will ultimately develop a predominance equal to that which for centuries has characterized the idealistic. Here again is illustrated the oscillation between two poles which is characteristic of all human things: the real and the ideal; yet, as we have seen, the magnetic needle of culture frequently requires thousands of years to turn from one extremity to the other.

We will next inquire further into the real nature of universities and similar institutions, including the high technical schools.

THE RELIGIOUS TRAINING OF CHILDREN.

BY ABBY MORTON DIAZ.

(*Fifth Article.*)

"My people have gone into captivity because they have no knowledge."

HORACE MANN, speaking of teachers, says: "In regard to the subject of his work, a workman should understand its natural properties, qualities, and powers." How true! For example, a house-builder must know of his materials, their capacities for endurance, for firmness, flexibility, strength, beauty. Unless he believes in these capacities how can he build? Take from a culturist his belief in the natural powers of his plants to grow and produce, and he has no basis for his labors. Thus confidence must precede effort, and whoever undertakes the religious training of children must believe they have the ability to live religion; that by their inborn capacities they can be always good, true, pure, unselfish.

But, oh! the pity, the sadness, that even among the teachers and preachers and supporters of religion this is not believed! Said a worthy church-member: "As well try to sweep out the Atlantic Ocean with a broom as to change conditions founded on the selfishness of human beings. Selfishness is their nature, and you can't change nature." People of whatever social standing, learned and unlearned, members of all the professions, clergymen included, business-men, Congressmen, all look with pity and almost contempt upon any who venture to assert the contrary.

Now the very foundation of our religion, of their religion, is human brotherhood. Selfhood is exactly the opposite. Religion stands for goodness. Selfhood makes possible every kind of badness. If, then, selfishness is the fixed and unalter-

able rule of action, what ground is there for religious training? The child will accept the prevailing standard. If this gives him a low estimate of his possibilities it will be the measure of his actual life. Suppose this low estimate were of his bodily powers. Suppose it had long been the prevailing belief that we could walk only in a stooping posture. What a race we would have of weaklings, creeping about with small use of their limbs and never seeing the sky!

The first step toward freedom from such restrictions would be to change the prevailing belief. So in regard to the crippling, cramping belief that we must be under the rule of selfhood, with all that selfhood implies. For beings created in the image of the Divine, this is a stooping posture. The belief in its necessity comes from existing human conditions—a false belief, since these conditions, in having selfhood for their basis, are out of line with the Divine Laws. Call attention to this. No matter if the whole world assume that selfhood must rule in human affairs, declare to the contrary, and prove it. How prove it? By showing that it is not in the Divine purpose. We have knowledge of this purpose in two ways: as revealed in Man, and as revealed in Nature. In Man, by the *Inner Voice.* This never speaks for selfishness. It speaks always for the good and true, for mutual helpfulness, for self-renunciation.

In Nature's methods we find everywhere the Law of Oneness. A step onward in our religious training would lead naturally to this Law. From previous instruction the child has some understanding of the Unseen Life as the cause, or reality, of all which is seen. Take him out among the trees and flowers and let him see this universal Life as it works through organisms. Explain the offices of the different parts and how the leaves, roots, stalks, fruit, seeds, in serving their own good, serve each the good of the whole. Show that, unless the tree-life goes forth into and develops the leaves, the leaves cannot breathe and digest for the tree. To prove how opposed to the Divine Rule is selfishness, ask how it would be with a plant if any of its parts could appropriate to themselves an undue share of sunshine, moisture, air, or earth. He would readily see that

from thus breaking the Law of Oneness would come disaster to those parts left in want, and through them to the plant as a whole.

The Divine Plan, acting through organisms and through combinations, reveals a law which may be worded thus: The good of the whole *depends* on the good of each, and the good of each *makes* the good of the whole.

It is a point of interest here that the Oneness (Human Brotherhood) enjoined in the Scriptures, and generally considered mere sentiment, mere morality, or mere religion, is *Law*. Religion has different interpretations; morality varying standards; sentiment is derided; but *Law* commands respect as having sure penalty. Even the "survival of the fittest" does not disprove this natural Law of Oneness. A plant which flourishes in a certain locality fails in another. The reason is that in the latter the conditions of growth are lacking. Where no management is attempted, as in uncultured vegetation, individuals survive according as each finds suitable conditions. Thus we may say that the survivors *are* fittest because they *find* fitness; that is, conditions tending to bring out the fulness of life. In nursery grounds such conditions are furnished, for, take notice, with management comes responsibility. Each individual must have conditions for showing forth its special best. This full expression is its life, and so far as it is lacking there is life-sacrifice; for whatever may be the range, *expression* is the grand consummation.

With human beings the range runs high, as high as our very highest conceptions. The conceptions prove their own possibilities of realization. Says Browning: "All we have willed, or hoped, or dreamed of good, shall exist." And Tennyson sings Hallelujahs to "Infinite Ideality," and declares that "Our wildest dreams are but the needful prelude to the Truth." "Visionary" is no stigma. First the vision, next the realization, has ever been the course of events. Then let us all be visionary and not hesitate to declare the vision, since it is the "needful prelude." Declare that human possibilities are the utmost individual expression of all that is noble in character, of mind

powers, of spiritual unfoldment, and of capacities for active service. Is it not grand that human living means all these possibilities made actual? But, alas! anything short of this is life-failure, human sacrifice; and where do we find its realization?

We have said that with management comes responsibility. The human world is under more or less of human management. Look at prevailing conditions from extremes of wealth and high position, all the way through society—business, politics, toil, destitution, repulsive degradation. Are they anywhere favorable for bringing out the highest and best of the individual in the way of character? in the way of use? in the way of mind and soul expression? On the contrary, we find everywhere conditions tending to a repression of these possibilities and therefore out of line with the great Law of Life, namely, to fulfil individually the purposes of existence. Nor can the human world be built up on this Divine Plan until the Grand Law of Oneness, or Union, or Mutualness, shall be recognized and obeyed. However named, in it lies our salvation as a country.

The country is an organism, and in Humanity, as in Nature, the completeness of life in the whole depends on the completeness of life in the individual. As our allegiance now is openly declared not to this Law, but to self-interest, with little view to the interests of the whole, either as one or several, it follows that we are in actual rebellion against the Divine government. We are then anarchists, and with anarchy reigning what can we expect other than the chaotic conditions which our innumerable reforms and charities, philanthropies, missions, crusades, rescue-bands, penal enactments, and Law and Order Leagues are vainly struggling with—vainly, because they are striving against immutable Law; because they are endeavoring to bring order out of chaos instead of making chaos give place to order; because the work of adjusting the inadjustable can never be accomplished; because those engaged in such efforts themselves help to carry on, or advocate, the competitive selfhood system which causes the very conditions they are laboring to abolish.

What we need is a Law and Order League which shall declare the Divine Law and Order and demand obedience thereto.

Mutualness, or union of interests, tends toward the centre. It builds up. It is integrating. Selfhood pulls away from the centre. It is disintegrating; therefore destructive. The Law of Oneness, by making other laws needless, would be political economy. Think of the multitude of our laws, lawyers, law cases, law proceedings, law schools, law penalties; and all to "protect society!" Civilized and Christianized are we? when the highest intelligence in the land is employed in keeping us from preying on each other!*—which is none the less barbarism in being carried on with sharpened brains rather than with sharpened steel.

Mutualness established as political economy will provide for the utmost development of individual human value by giving to all equal opportunities of development. For it will be seen that human value is the true wealth of the State. Extent of territory, commercial facilities, forests, mines, rivers—these do not make a country; for with these must be progressive intelligence. A State can rise no higher than the level of its individuals; therefore develop the full value of each. Only human grandeur makes a State grand; only human worth gives it stability and standing among nations. Exalted, then, and long enduring shall be that country whose people have every useful faculty brought into activity and every possibility for good made actual. This, and nothing less, is human living; and for a human being, born highly or lowly, the necessities of life are whatever human living may require. These are usually reckoned on the animal needs of food and bodily protection; but all that makes man *man* lies beyond the animal, so that the necessities of life for a human being must be reckoned on the higher basis of heart, mind, and soul; of thought, talent, skill, genius, and the spiritual nature. Human beings are created to *live*, not to fit into places which class distinctions have prepared for them.

Will this change the foundations of our social structure? Undoubtedly. In an arithmetical problem, call two and two

* Think of the guns—little guns, big guns—manufactured in the world, and all for the express purpose of killing "Christians" and destroying the property of other civilized (?) people!—Ed.

anything but four and the result will be confusion. Efforts at adjustment will be labor in vain. And has not the human problem as sure a principle? We are working it out by the wrong rule, and it will never be solved until we substitute the right one and so fulfil the Law.

But there should be no sudden overturn. The change can be partly made by extending our present degree of governmental ownership and direction. This will help in freeing us from the dominating selfhood of the competitive system, in which every man's hand is against his brother man. But the radical change will come from a scheme of education—not yet devised, or even thought of—whereby the "protection of society" shall be found in the hearts and the minds of the people.

This leads to a consideration of character-work in our homes and schools, and of that Parenthood Enlightenment which Herbert Spencer declares should make a part of any complete system of education. A thrifty statesmanship would call a convention of the wisest and best in the land to confer on educational methods of developing the sturdy, wholesome elements of character, and, indeed, the highest individual possibilities, in whatever direction these may lie, and to an extent limited only by the individual capacity. That our present system is far from accomplishing this is proved by dishonor in high places and low; by the acknowledged business greed and self-seeking; by the avowed corruption in public officials; by our crowded prisons and reformatories; by our multiplied laws; and, especially, by the need of that unceasing effort which condemns a large part of our population to hard labor for life in the treadmill of philanthropies and charities. These are considered our pride and glory, but the *need* of them is our shame and disgrace.

Religion as it is preached declares us all one human family. Suppose that of a family of brothers and sisters a part were allowed conditions for the highest culture, and were taught methods of self-support, while the others grew up without such opportunities, and in various respects weaklings. Suppose the favored ones provide for the others inferior dwellings, clothe and feed them poorly, visit them at long intervals with perhaps a few

groceries, a tract, and fifty cents in cash: would they consider this doing a glorious thing by their brothers and sisters? By no means; for the charity should not be needed. Born of the same family, all should have had equal opportunities.

Our Principle of Oneness requires not associated charities, but associated justice. Political economy would develop the good and the uses of all. Our present political shiftlessness allows multitudes to grow up paupers and criminals, and then, at enormous outlay of money and mind, organizes great Boards of Charities and Correction to take charge of them, not to mention the innumerable private enterprises, crusades, missions, and reforms, which, like ambulances, are carried along by each generation, their number constantly increasing.

All this is directly in line with our subject. The object of religious training is to cause a recognition of the Divine Laws and obedience thereto. We know by the Inner Voice that their mandate is always for goodness, for truth, for honor, for mutual service, for Oneness; never for selfhood. Now it is openly declared that these Laws cannot be lived. This has everything to do with the work of religious training. Suppose that to a person setting out on a journey you are at great pains to present him with certain articles, beautiful and needful, but which cannot be used. What will he do with them? Suppose you teach your boy always to obey the Inner Voice, to be always truthful, honorable, thoughtful chiefly of others' interests, to give a kiss for a blow, yielding to others the best place, the softest seat, the most desirable opportunities. Under present human management, what is he going to do with these fine principles? and what are you going to do with your good boy? In any ordinary situation, commercial or political, he will have small use for the principles, and the place small use for him. What is avowedly required in such places is "pliant material;" "not the Golden Rule, but a brass one." Such is the testimony of those engaged therein.

The texts learned at Sunday-schools and at the mother's knee—as, "Let every man seek another's, and not his own wealth," "Love thy neighbor as thyself," "Lend, hoping for noth-

ing again"—are not framed and hung up for constant reference in our halls of legislation and places of business, nor are they in the written instructions of travelling salesmen, nor in our social code. Long ago the newspaper organ of a large religious denomination spoke regretfully of the "business knavery and financial jobbery of professing Christians." A man of high standing in the community and in the church, in explaining a dishonorable occurrence in his own firm, said: "My dear sir, that was simply a business transaction."

When a double standard of morality is recognized by persons high in influence, is it not time to sound the danger call? Those engaged in the religious or moral training of children should take alarm at leading editorials (read in families) which, speaking of startlingly corrupt gains of two prominent men—both connected with the church and one a high official—said: "While contrary to strict morality, these were not dishonest when judged by the prevailing rules of commercial morality." "He was no worse than thousands of others who stick at nothing not a crime according to law." "In mercantile morality he was neither better nor worse than many others in good standing."

The low badness of burglars and legally recognized thieves offends against morality; but respectable and Christian badness *lowers the standard* of morality. Who, then, are the dangerous classes? Influence works down, not up. It would seem, therefore, that the effective work for humanity is to Christianize the Christians and make respectability respectable. Especially in a republic should a strict standard be held aloft with the persistency of a Farragut, since in keeping that intact lies the salvation of the country. "When the people become corrupt there is no resurrection."

How shall this be done? There is but one sure way. Begin with the children. In our supposed case of the stooping posture and the cramped limbs, the children would have had to be told thus: "It is not true that you will have to go stooping through life. That is the prevailing belief, but it is not true. You are made to look aloft; to see the stars, to stand erect,

with the full freedom of your limbs." So of the prevailing belief in the necessity of selfhood, with all this implies of the despicable. It is a false belief that we are compelled to go through earth-life thus stooping, thus cramped. Swedenborg tells us, "To wish to be greater than others is Hell." Say to the children: "As you grow older you will see that things not right in themselves are held to be right in practice; and that the human world can go successfully on in no other way than by the spirit of competition. Do not believe a word of this. Competition causes cunning, trickery, deceit, dishonor, injustice; all these come of selfhood. Such limitations are not for you. The Inner Voice declares you to be made for truth, for honor; for the full, free action of your highest powers; for mutual love and consideration."

The Law of Life demands the out-living of every one's best. Differences in capacity will cause boundless variety; but if every one's best be lived out, then all will receive of this best. If every one lives love, all will receive love. If every one is devoted to the common good, all will be advantaged; we shall have a heavenly world, for the high, or heavenly, will reign.

That many have the vision of this is warrant of its coming reality. Carlyle says: "Every child has the possibilities of its source." Were all children trained to believe in the possibility of living out the three Divine Laws—Life, Individuality, Oneness—what would come of it? Just this: When of age to assume the management of affairs, finding that the Laws could not be applied under existing conditions, they would change the conditions and hold by the Laws. The methods of the new management cannot be foretold. Always the New must be established in the terms of the New. When the boy Watt saw that invisible steam raised the solid tea-kettle cover, there were neither trains nor locomotives, nor roads of steel. The New brought in its own conditions, and the spinning-wheels and stage-coaches dropped away of themselves. When Franklin brought down electricity with his kite there were no cables under the seas, neither wires nor plants for its use. With the new force came new methods. Thus we see that existing con-

ditions can never be a true standard of judgment. The force of electricity was lying around loose, so to speak, for a very long period unused. At last came the time when it was practically applied. And think what gain!

Can we suppose these lower forces are thus to serve us and human forces remain unapplied? Love, the highest human force, has been, as it were, lying around loose for a very long period. It has been talked about, written, sung, and preached about. The time is near at hand when this potent force will be practically applied in the conduct of human affairs. It will not work into our present business and political and social system; but, as with those other forces, the new will establish its own conditions. These are not our present affair. "It is the business of the Prophet to declare Truth and let it crystallize as it will." Now, as Truth is infinite, the human perception of Truth will always be a progressive one. Thus progress is the natural order, and we are not always going to be selfish, any more than we were once always going to be cave-dwellers.

It is declared that excellence can be attained only by competition, and that inventions for the good of humanity are dependent on a striving to excel others. But, take notice, under rule of the higher human forces, *excellence itself will be the aim, and the good of humanity sufficient motive.* The artist will paint his picture, or mould his figure, or compose his music, for the sake of embodying his highest conceptions. No catering to the low for hope of gain; no "pot-boilers," either in art or literature, or in any kind of employment. Every artisan will be an artist. Every doer and thinker and writer will respectively do and think and write his best, not to excel others, but continually to excel himself. And for any who can serve the good of humanity, that serving will be its own sufficient reward. The grind and strain of money greed will have been removed; for riches are not always to be the measure of our rank. When humanity shall come to itself, to its higher self, the rating will be by nobility of character and by mental and moral wealth, and mere money will be held vulgar; for under the rule of Oneness, or human brotherhood, we shall feel a great deal more

ashamed of being too rich than we now feel of being too poor. Where there is greed for self-gains and strife for self-exaltation will then be the *slums*. The highest thought will hold dominion, and those who love most will be most revered.

Such changes are in direct line with the Divine Laws, and they must and will come. Astronomy teaches that in the boundless immensity of planetary systems each point is equally the central point of the whole. So in the Infinite Life back of all manifestation, "every individual is a point at which Divinity speaks;" and this divineness will yet obtain recognition. "My spirit shall not always be humble in Man."

The great Teacher we all love and revere, felt in a superior degree this touch with the Divine. None other has seemed so close as to *feel the love*, and to have perpetual consciousness of the union and all that this implies of strength and of power over material conditions.

Our religious training must exalt His life and teachings, and cause these to mean immeasurably more for humanity than they have ever yet meant. The judgment-seat of Christ is the Christ standard of Truth and Love, and especially a sense of oneness of each with all and of all with the Divine. This high standard will draw all men unto it. Thus drawn, we shall live in the higher, and the lower will fall into disuse. Thus liberated, humanity will show for what it is. Browning says: "Man himself is not yet Man. . . . These things tend still upward. Progress is the Law of Life." He pictures man as just awaking to conscious existence:

> "But when, full roused, each giant limb awake,
> Each sinew strung, the great heart pulsing fast,
> He shall start up and stand on his own earth.
> And so begin his long triumphant march,
> And date his being thence—then, wholly roused,
> What he achieves will be set down to him."

The way to hasten this is by the power of thought. Think of it as sure to be, and awaken this thought in others by the spoken word, that they, too, may send it forth. As electricity

travels by ether vibrations, so thought travels by vibrations in the general mind atmosphere corresponding to the material. "Vibration sets up sympathetic vibrations." "High notes in music are always drawing lower ones to the higher pitch." When all shall think the true thought, then shall we see fulfilled the Divine Law of Life. The change must begin with the children. Inspire them with enthusiasm for excellence, and for loving service. This general inspiration will bring the time when—

> "Each man finds his own in others' good;
> And all men live in noble brotherhood.
> Then shall the reign of mind commence on earth
> And, starting fresh as from a second birth,
> Man, in the sunshine of the world's new spring,
> Shall walk abroad o'er earth as some new, glorious thing."

MORAL HEALING THROUGH MENTAL SUGGESTION.

BY W. J. COLVILLE.

HAVING discussed in a previous article some of the educational uses of mental suggestion, we now propose to carry the theme a step higher, and to treat of the moral aspects of this all-engrossing topic—aspects which all students of psychic science find of even greater interest and of more practical value than either its intellectual or physical phases.

The words *useful* and *utilitarian* are subject to wide and varied interpretation. Though it is legitimate to employ these terms in connection with exterior advantages of a commercial and industrial character, they are employed in their highest sense only when reference is made to the ethical advancement of the individual and the race. It is scarcely doubted by thinkers of any school of philosophy that moral questions have much to do with health and happiness, both public and private. "Mental science" and "metaphysical healing" are terms constantly employed to cover a wide field of moral action.

Interesting and important as it is to find within our grasp an educational system beyond the ordinary scholastic means for unfolding the human intellect; attractive as it may be to contemplate an effective mode of removing bodily difficulties without recourse to drugs or to any painful or unpleasant physical appliances; to know how to remove immorality, and to develop the moral sense in those who seem deficient of conscience or moral feeling, is assuredly the greater problem so long as social evils and private vices continue to afflict mankind.

That all are potentially or essentially good must be admitted, or any endeavor to improve the condition of those who seem intrinsically evil will prove abortive; yet intelligent metaphy-

sicians do not teach that because all human beings are capable of manifesting their inherent goodness, discord and harmony, strife and peace, and many other vivid contradictories are equally desirable and to be accepted as of one piece; nor yet that no discrimination need be made between the use and the abuse of a faculty, or between blind and intelligent courses of action.

In the Sermon on the Mount it is noteworthy that, at its conclusion, the words concerning two opposite kinds of houses —one of which will stand and the other fall in time of tempest —refer not to the architecture but to that on which the buildings are respectively placed. One kind of structure is built upon rock and the other upon sand. We are not told that the former are architecturally superior to the latter: we are simply informed that because they are founded upon rock they will stand, while the other class, beautiful and costly though they may be, will fall because built upon sand.

A theory, to be worth anything, must of necessity rest upon a basic principle, for if there be ambiguity in the primal premise no amount of logical deduction can atone for this lack of solidity in the foundation. It is plainly in consequence of hazy if not erroneous views of human nature that so little progress is usually made in reformatory directions, even by those who are sincere in their attempts to cleanse and purify the social fabric as well as to elevate individuals in whose welfare they are concerned.

Multitudes of parents are vitally interested in the moral welfare of their offspring; but do those who follow in the old tracks succeed in producing the good results so earnestly desired in their children's lives? On the contrary, do we not hear wails of anguish on every hand? Do we not almost daily encounter heart-broken mothers whose constant cry is that, after all their prayers and efforts, the objects of their special love and care are continually drifting further from the path of virtue? In a course of procedure which utterly fails to accomplish the end for which it is instituted, there must be a radical defect somewhere. Prayer and faith are not illusions; but too much prayer is faithless, and too much desire is linked with

doubt of its fulfilment. Faithlessness is parent of the doubt, and the doubt prevents fruition.

The hymn, "Where is My Wandering Boy To-night?" is popular in consequence of its pathetic sentiment; yet the mental suggestion conveyed in the song is harmful in the extreme—injurious to the one who sings it as well as to whomsoever is telepathically affected by means of it. The very reverse of the idea here expressed is needed to convey morally invigorating influence to a wandering youth, no matter whither he may have strayed. As the morbid sentiment of this song voices the common impulse of those who feel called upon to "pray for sinners," and as such feeling tends to produce an aggravation of the disease bemoaned, it is important that all who undertake to deal with the moral advantages of mental suggestion should first turn such expressions right side up. The fundamental mistake made by the author of this hymn was in taking for granted that the absent youth was where he ought not to be, engaged in some mischievous occupation. There is no reasonable warrant for such suggestion. A prodigal may be in the very act of contemplating a return. A young man is not necessarily a pronounced prodigal because his inclination may have temporarily led him away from the ancestral home. To leave the parental abode is not always to wander in a wilderness of guilt; and even if it were, the words of one of the grandest parables to be found in any literature should correct the belief that sinners are wilful culprits, with downward intentions: "When he came to *himself*, he said, 'I *will* arise and go to my father.'" In those sublime words we listen to a true statement concerning the essential human will or primal root desire of every human being.

A suggestion, to be successful, must be in accordance with the real nature of the recipient. We hear many curious and incoherent statements regarding human nature—what it is and what it is not; and among the most bewildering declarations, we constantly meet with lamentations over its proneness to a gross selfishness, presumably absent from the thoughts of those who attribute it to the majority of their fellows.

In these days of immature speculation concerning an ideal commonwealth to be established in America or elsewhere, certain philanthropists, in opinion, at least, more co-operative than their neighbors, frequently read socialistic romances, and becoming charmed with the altruistic sentiment expressed, feel that their better or higher self has been forcefully appealed to—the author having succeeded in making his readers feel the moral stimulus which must ever accompany a well-written book. The peculiarity here is, these enthusiastic people consider that the high ideal presented could easily be rendered actual if only human nature were differently constituted; but that as it is, human selfishness prevents the realization of the ideal. The absurdity of this position becomes manifest when we consider that those who thus belittle human nature are themselves no more than human, though declaring an intense desire to carry out what the selfishness of human nature forbids.

Do these people realize even slightly the drift of their own statements concerning the difference between *their* nature and that which they call *human* nature, and which seems to them so different from and inferior to their own? The logical inference is that in their own estimation they are superhuman; consequently, from their supernal height of selflessness, they can but look sorrowfully down upon the selfish human race and impotently regret its degraded character. These people are frequently very religious in profession, and call Deity the *author* of humanity; yet human nature is so vile a thing as to prefer strife to peace and pandemonium to paradise, even though it *did* spring from God originally and is continually sustained by the influx of divine life!

The prime requisite in moral teaching and healing is that the teacher and healer (the two are properly conjoined in the same individual) clearly acknowledge that those to be healed and taught are both able and willing, indeed desirous to receive the proffered help; in a word, that they are open to all influences of an elevating character. Before such a view can intelligently be taken it is necessary to probe deeply into the essentials of human character, and to ignore the *accidental*

while firmly grasping and retaining a hold upon the *essential* human will. By the latter term is meant permanent affection, or root desire; the former means all passing affections and transitory desires, such as fleeting whims and caprices growing out of false estimates of the value of things. Essential desire includes not only the *will* to be healthy, happy, and prosperous, but the intentional desire for all that will truly serve such ends.

Deeply rooted in every nature is a thirst for righteousness which no unrighteousness can ever slake. "My soul is athirst for God; yea, even for the living God: when shall I come to appear before the presence of God?" This is an ejaculation common to human nature; it is therefore natural that Theodore Parker's favorite hymn, "Nearer, my God, to Thee," should be one of the most popular sacred songs in existence, loved and sung with equal fervor by people of the most varying opinions on matters theological. "*Nearer to my highest conception of goodness I would be drawn*," is only another and more elastic way of expressing the same idea. A common aspiration breathes through us all. None are content with anything less than what is felt to be the highest. It is to this noble, uplifting, and universal desire that moral suggestions should be made.

The question of making moral appeals to people without their knowledge or expressed consent is a branch of this subject which gives rise to needless controversy, presenting some seeming difficulties. If it be conceded that mankind is possessed of two wills, one permanent and the other evanescent, the inference is that the latter has no right to consideration when in conflict with the former. Some such admission as this must be at the root of the law which permits one person to restrain another from committing suicide, or from doing himself serious bodily injury, for in such cases it is not always shown that harm will also result to others. Where violence or robbery is attempted the case is of course much stronger, and in such emergency no reasonable person would think of offering objection to the employment of rational restrictive measures.

In these days objections are offered to every form of punishment the object of which is to inflict suffering on the offender; but nowhere is protest made against corrective and educational discipline.

Admitting the correctness of the foregoing propositions, it logically follows that the milder, the more distinctly humane, and the more permanently effective the corrective measures employed, the more justifiable and desirable they necessarily become. The idea of punishment is simply barbaric; the harshest punitive measures are invariably in vogue among barbarians, whether they have assumed a cloak of professed civilization or not. The old doctrines of penology are so inhuman as to be rarely apologized for in cultured circles of to-day. Speaking of the tortures inflicted in Europe and elsewhere a few centuries ago, it is now customary to denounce them in unmeasured terms or to offer the extenuating plea that hostile historians have greatly exaggerated their ferocity and misinterpreted their object. Though all philanthropists are hailing with delight the abolition of punishment in the old sense of the word, no benefactor of the race, such as John Howard or Florence Nightingale, has opposed reformatory or corrective discipline. On the contrary, reformers of the best types have been particularly stringent in demanding means of correction for transgressors of law and order.

From a metaphysical point of view, the statements already made in this article by no means close the subject; they only serve as an introduction to the more highly metaphysical, while incidentally sweeping away some misconceptions regarding the right of one individual to "interfere" with the freedom of another. The phrase, "interference with another's liberty of action," has a formidable sound. It certainly looks unconstitutional and un-American; but those who employ it most frequently seem to misapply it amazingly. Liberty-loving people are not outlaws; freedom is not lawless license; therefore it is useless to speak of personal liberty as being absolute, regardless of the rights of the community. So long as individuals are members of society, they must be bound by

regulations affecting the social organism, and it soon becomes only a question of ways and means for dealing with disturbers of the peace. The divine precept, "Overcome evil with good," is a counsel of perfection, and as such stands infinitely above the wretched, futile measures of those who vainly endeavor to overcome evil with evil.

Clear metaphysical teaching on the subject of human nature leads to a point where the "divinity which shapes our ends" is acknowledged as indwelling instead of extraneous. From the altitude of so ideal a position the moral teacher and healer must necessarily work. Many well-known and practically indisputable proofs might easily be presented to show that the love of good is innate in *all* mankind. Pass down a street and mention any one's name in an audible conversation with your companion, saying: "I know Mr. A—— very well; he is a thoroughly honorable man." You are not likely to give the slightest offence, though the person should be passing at the time and overhear your remarks. If, on the other hand, you mention a person by name and say that he or she is dishonest, untruthful, or even unkind, you may give grave offence; and if your conversation is overheard or repeated, action for libel may quickly follow. It is tacitly admitted everywhere that we have a perfect right to talk *about* people, but no right whatever to talk *against* them, as damages are collectible for injury done to feelings as well as to reputation and business interests. If no one objects to be considered upright, and no one is angry when his character for honesty is indorsed, the precept of the Golden Rule is fully carried out mentally in all cases where moral treatment is scientifically administered.

The objection to mistaken kinds of mental treatment grows out of the violation of this rule involved in the mental attitude of those who attempt to give treatment without realizing the necessity of being themselves in the right mental frame before attempting to convey benefit to others. Simple thought-transference is not healing, though healing may be and often is brought about through this telepathic agency, which is frequently a proper means to a noble end. But to transmit

thought is not of necessity to convey *beneficial* thought; hence the main consideration is always relevant to the nature of the thought to be transmitted.

Any one performing the gracious work of moral healing must be a great deal more than conventionally moral himself: he must have a deep sense of the morality-loving nature of our common humanity, and be prepared, in consultation with himself, to reason out the distinction between the true *ego*, or higher self, which is immortal, and the lower personality, which cannot be immortal because its character is changeable; and changeableness is not an attribute of immortality.

The old distinction between *anima divina* and *anima bruta* appeared in different language a few years ago, in mental-science literature which employed the terms, "mortal mind" and "immortal mind, or spirit." "Mortal," from the Latin *mors* (death), means "subject to alteration or transition;" and just because the intellectual part of man is changeful, while root desire is changeless, moral reformation can be effected. This would be impossible if there were nothing to reform, or no disposition in man to work out his own reformation. It need scarcely be argued that a vast amount of pleasure-seeking ends in pain-finding. Of the multitudes undertaking to "see life," the majority see instead what closely resembles death. Indulgences of all unwise sorts result not in satisfaction but in actual suffering and annoyance, which tends to show that, though intentionally men are in pursuit of happiness, yet really they are on the road to misery.

With essential motives prompting to action the moral healer must invariably agree, but with the proffered means he may have no sympathy whatever. Suppose two persons in conversation concerning capital punishment, vivisection, or some other theme now prominently before the public for discussion, both desiring to advocate only what will redound to the benefit of humanity, but, through diversity of view, taking reverse sides of the question. One advocates the death penalty because, in his judgment, by executing a few capital offenders a number of innocent persons will be protected, while intending

culprits are restrained, through fear, from committing the crimes they may be contemplating. The other takes ground against the extreme penalty because the ends of justice seem not served thereby, and prospective criminals are not deterred from the commission of crime. The same may be said of the advocates and opponents of vivisection. Some honest and kindly people believe that by its means great gain accrues to science, and that human life is prolonged in consequence of the valuable facts learned in the laboratories where live animals are dissected. Again, others are convinced that this claim is utterly foundationless; consequently they vigorously oppose the practice, on scientific as well as moral grounds.

This illustrates how easily two or more equally sincere people may agree in intent and yet radically differ as to the methods of carrying their intentions into effect. Applying this illustration to moral healing through mental suggestion, the way is paved for the direct application of the subject. An immoral person should be treated as an imbecile, and no imbecile should be either harshly dealt with or considered incurable. There are frequently good reasons for administering silent treatment before speaking the healing word in the patient's hearing. It is to the inner man, or sub-self, that the appeal or address is made; *i.e.*, to the subjective mind on its own plane and in its own language. There is something seemingly phenomenal about this silent process which commands attention and awakens interest; such treatment, however, appeals directly to the better instincts, meeting with neither intellectual cavil nor wordy opposition. No one can *say* all he *feels;* the deepest emotions lie beneath the surface of language. The healer is therefore favored when operating in the silence, being at a comparative disadvantage when confined to ordinary modes of conversation.

Moral suggestion, however, should not be limited to silent mental appeal, but—in consonance with a right understanding of the law of outer correspondence to inward truth—books, pictures, statues, mottoes, theatrical representations, indeed all things calculated to impress or even to suggest the idea intended to be conveyed, should be regarded as genuine auxili-

aries. The suggestion made by such a motto as "One black sheep makes many" is detestable, and though it may be intended as a warning, it is in reality an iniquitous suggestion, from an educational stand-point. On the contrary, *one white sheep makes many* is a very acceptable motto if placed on the wall of any school-room or reformatory institution, as it immediately suggests the truth that virtue is communicable, while no thought of vice is presented in any way. "Speak no evil" is objectionable, because the last word, when placed within range of vision, exerts a deterrent or unwholesome influence, and there is no inspiration whatever to be gained from so utterly negative a command.

Doubtless proposals to change the language of the venerable Decalogue sound irreverent; but can any thoughtful person complain that the spirit of Mosaism is altered because some reformer of language substitutes the affirmative "Thou shalt be honest" for the negative "Thou shalt not steal?" Negative virtue cannot be on a level with positive virtue; hence the higher mental or moral suggestion can only be made when the negative is dropped and the affirmative substituted.

Psycho-physical modes of treatment are good, but purely psychical methods are better and more effective; yet no one can intelligently employ a method whose force he neither understands nor feels. If there are people who still believe that the human intellect and conscience can be reached only through the senses, they are perfectly consistent when practising a psycho-physical system. But metaphysical practitioners know that the word *only* should be stricken out of the phrase; for, though many people are doubtless successfully reached through their senses, by a method akin to "ideal suggestion through mental photography," there are multitudes who can be reached most effectively by a purely interior method. There is no inconsistency between the two methods; the purpose of both is the same. The latter is the more effective, however, especially among those keenly alive to the action of subtle agencies.

One motive must underlie all treatment, but one method need not be adopted universally. Fifty cases may be treated

externally in fifty different ways, while beneficial results follow upon unifiable though not uniform courses of procedure. The four Gospel narratives and the Acts of the Apostles give no warrant whatever for uniformity in method; hence no Christian Scientist, who narrows modes of practice down to a set of rules and stated formulas, is in accord with the New Testament, which, from the professedly Christian stand-point, is the one authoritative text-book. The largest latitude must ever be allowed for diversity in methods of applying truth, but the essential truth to be applied in all cases may be summed up in some such way as the following: "My friend, whoever you are and whatever your condition may be, you are a member of the human family, and the whole race is essentially good. I call upon you in the name of our common humanity to live up to your own highest and best; to gratify your own desire to enjoy life in company with your neighbors, whose rights are identical with your own."

In special cases, where some particular vice is prominent, neither say nor think anything about it, but steadily affirm the real potency of the opposing virtue. If there are seven deadly sins, they are simply the contradictories of seven cardinal virtues. Sloth, to be overcome, must be vanquished by the love and practice of industry; therefore industry, not indolence, is to be suggested in moral treatment. This, in all cases, must be a steady, continuous appeal to the potential element which it is desired to render actual. If combative and pugnacious children are accustomed to play with toy soldiers and look at battle-scenes, the readiest external antidote to their pugilistic proclivity is to furnish them with peace-suggesting games and pictures. In that case the external surroundings of the children would be brought as nearly as possible into conformity with the mental pictures which the parents and teachers are silently presenting. Rational agreement between silent suggestion and outward provisions commends itself to all intelligent practitioners.

THOUGHT DIRECTION.

BY ISABEL F. JONES.

THIS is an age of thought. The potency of mind is nowhere disputed. The great question agitating seekers for Truth is, How shall this re-discovered power of mind be most wisely directed ?

The attempt to answer this query has given rise to many schools, of various names and differing opinions. While frequently condemning creeds and sects, some, it is said, are strongly marked by their own tenacity of opinion and verbal condemnation of those differing in comprehension of Truth and desirability of method. The old so-called religious thought, based upon theological doctrine, usually condemns any later presentations of Truth.

The prevailing tendency of the age is to give freedom to thought and recognition to the power and supremacy of mind. In breaking the fetters of materialism, which necessarily resulted from oppression of thought in ages past, and reaching out for man's divine right of dominion and power through Spirit, there has, of course, been great clanking of chains.

The slaves of fear—invariably the instinctively reverent and worshipful—are finding it difficult to drop the shackles of false belief, and take a firm stand for that which appeals to them intuitively as Truth. Nor are their fear and perplexity lessened by the unsettled condition of many would-be promoters of "broader views."

The truly wise, however, look on undisturbed by this seething of thought. They see in it "the fulfilling of the law," and rest satisfied with the hidden promises it holds. The earth, the sky, the elements must unite to produce perfect fruit. The tree of Life not only bears perfected fruit *ultimately*, but twelve man-

ners of fruit—perfect adaptation to the tastes and needs of all; and even its leaves are full of healing.

The practical question, then, which appeals to all who read with hopeful gratitude the message flashed in letters of light to their consciousness, is this: What can we each do to hasten the universal consciousness of Truth? In other words, how shall thought find true direction?

Electricity, with its incomprehensible swiftness, when either not directed or misdirected, is fatal in its power. Intelligently controlled, however, it is man's incomparable servant. Yet in its swiftness and power it is slow and helpless compared with *thought*, its counterpart in the realm of realities, and is less destructive when not wisely directed.

If the true direction of thought is of so great import—and what close and honest observer can deny it?—how may man be saved from misdirected thought-effort? Surely not by mental powers wasted in criticism of old or new schools of theology, nor by following everywhere and abiding nowhere.

In close communion with the Highest, let each seek to know the path *he* is to follow, at least till clearer light and fuller revelation lead to deeper knowledge. Having decided, in the hush of wordless communion, the present Divine leading, let him cease to feel fearful, resentful, or too certain of the unchangeableness of his mental attitude. Peacefully, thankfully, expectantly, let him hold himself open to fuller illumination from the indwelling and all-enfolding Divine, and in such an hour as he thinks not the Truth shall be made manifest.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

HEALING PHILOSOPHY.

With the July number of THE METAPHYSICAL MAGAZINE, we shall institute a Department of Healing Philosophy, in which certain pages will be devoted to those phases of thought which contain action of a healing character, both moral and physical in result. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in this department.

Subject matter intended for these pages will be closely examined and carefully prepared by those competent to deal with this intricate phase of thought activity, and only such as carries undoubted healing power in the understanding will be admitted. We think that inestimable benefit may accrue to the human family through the conscientious editing of such a department in a first-class magazine, and we shall make every effort to bring forward the best of ideas and to present them in language as easy to understand as the depth of the philosophy will allow.

It may be unnecessary to add that notions resting upon personal opinion alone will in all instances be excluded, it having been already amply proved that genuine healing thought can be tested in actual experience and demonstrated as conclusively as any principle of chemistry.

We invite contributions to this department from all sincere workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings and which would be valuable for reference. Essays of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends.

Co-operation of earnest friends in so brotherly a cause as this will result

in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, heads, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.

* * *

"NEW LIGHT FROM THE GREAT PYRAMID."

Among the hundreds of extended reviews of this remarkable work that have been received, the following, taken from *The Progress*, Minneapolis, is so pregnant with appreciation of the value and importance of the knowledge which this book contains that we reproduce it for the benefit of those who would be intensely interested in this work if the nature of its contents could be understood in advance of a reading of the volume itself:

"New Light from the Great Pyramid," by Albert Ross Parsons, is a work that deals with the profoundest problems of human existence. It is not a mere descriptive essay, as some persons might infer from a superficial observation of its title, but it is founded on broad astronomical, philosophic, religious, scientific, and prehistoric research. In its conclusions, it not only looks back to the earliest human creation, but points forward into the future of human development. Its title amplified is: "The astronomico-geographical system of the ancients recovered and applied to the elucidation of history, ceremony, symbolism, and religion, with an exposition of the evolution, from the prehistoric, objective, scientific religion of Adam Kadmon the macrocosm, of the historic, subjective, spiritual religion of Christ Jesus the microcosm."

The author had reached in former researches the conclusion that in Christianity we possess the religion of prehistoric man. He subsequently made the surprising discovery that the Great Pyramid forms the connecting link between the astronomy and geography, and at the same time between the religion and science, of the ancient world. He has accumulated a

VAST TREASURE OF HISTORIC FACTS

which point with impressive force to his conclusions. He brings astrological evidence to show that all that is sublime in the historic past centres in America, and that all the heraldry, emblems, ceremonies, and figures of speech of religion and epic poetry are derived from the art and the science, the greatness, triumph, and awful destruction of the ancient Americans, who were at the height of political and military greatness when they were suddenly blotted out of existence by an appalling cosmic catastrophe. The "drift" material,

which is known by scientists to cover half the globe to a depth of from 50 to 800 feet is supposedly the remains of the fiery débris that fell upon this planet from the skies. The present obliquity of the earth's ecliptic is said to be the result of that disaster which "tilted" the earth's axis from its original position, as the ancients taught that the terrestrial pole and the pole of the ecliptic had once coincided.

The fact that the zodiac forms part of a system of grouping the stars that is both ancient and universal, its origin being in a remote and unknown period of prehistoric time, gives the foundation for many of the author's searching investigations. He shows that the universe was known to the ancients as

THE DIVINE MAN,

because in the form of a man, and man was called a microcosm because he resembled the macrocosm. It is evident that the ancients had a highly developed scientific knowledge of astronomical relations, which were practically also their religious relations, man's relation to the cosmos being his relation to the Creator. In the myths and records of the ancients, the author finds evidence of prehistoric events of the most stupendous nature, pointing to a "War in Heaven" among the planets, the destruction of "Lucifer," a great celestial body, resulting in a belt of meteoroids with which the earth later came in contact, causing very destructive effects. That the earth has been visited by several extensive catastrophes by fire and water is indicated in many ways. The stories of "Noah's flood," "destruction of Sodom and Gomorrah," and the sinking of "Atlantis," are semi-historic records that point to such events.

THE HEBREW BIBLE

he regards as a great symbolic but profoundly scientific history of those world-wrecking cosmical calamities which crossified "the Divine Man," and disturbed the world's Edenic equilibrium. In the Bible are found the great facts upon which the fables of mythology were founded. Christianity is shown to be a superior form of the ancient universal religion and possessed of a sound scientific basis. The book of Revelation is profoundly cosmical and astronomical.

The important conclusion is reached that the great pyramid of Gizeh was built and the Hebrew Bible written to set forth the same natural problem.

It is further shown that a true astrology is based on the cosmic constitution of nature, and that astral influences are a result of nature's laws. This makes even of

PROPHECY AN EXACT SCIENCE,

as the true prophet declares what is to be in accordance with what has been. There is an inference of subtle psychical relations between races of

men, continents, and astral forces, and with these the study of the zodiac bears an important relation. Man is the "harp of a thousand strings" upon which is played the great cosmic symphony. Awakening inquiry marks the present attitude of the human mind and points to restoration of ancient knowledge and a grand unification of human experience and aspiration. The absolute church of the ultimate future will be literally God in man.

Accompanying the work is a map of the world showing the relation of the zodiacal signs through the 360 meridians of the earth's surface. A partial

SUMMARY OF THE AUTHOR'S CONCLUSIONS

may be given in his own words, as follows: "The partial wrecking of the globe by a planetary catastrophe in the solar system, the destruction caused by the collapse of the earth's Saturnian aqueous and fiery rings, and subsequent encounters of the earth with the fiery débris of the original catastrophe, made prehistoric man an attentive observer of the heavens, and especially of those quarters whence destruction had come. . . . The cosmical early became the symbol of the ethical. . . . It was perceived that the globe was related to a universal system in which the order producing, restoring, and maintaining power predominated over the forces temporarily working disorder and destruction. . . . They described the universe as in the form of a Grand Man. . . . Our solar system is located at the heart of the Divine Man of the skies. . . . The catastrophe in our solar system . . . was a rupturing or piercing of the heart of the Divine Man. . . . Hence arose the prehistoric Christianity. . . . This was macrocosmic religion. . . . Jesus declared that he came not to destroy, but to fulfil. Hence his words and works were said and done with a strict attention to the fulfilling of what was written by the prophets touching former times and occurrences. This is

MICROCOSMIC RELIGION.

. . . With this metamorphosis of the ancient objective true cosmic religion into a modern subjective true human religion, the final step was taken in the history of religion. . . . Every indication points to a great revival of religious knowledge and practice. . . . The time of antagonistic differentiation among worshippers of Deity in nature and of Deity in man is drawing to a close. . . . All mythology and all religion have one and the same origin . . . in a stupendous catastrophe. . . . In the light of studies summed up in the present work, the Bible again stands forth as the grandest and most priceless of human possessions, because its theme, from Genesis to Revelation, is the story of the supreme event in the history of our solar system, namely, the fall of Lucifer, told with minute circumstantiality, in the sublimest language, and presented as the source of the noblest philosophy of creation and the purest and most scientific morality."

The evidence and conclusions so ably presented by Mr. Parsons merit the most thoughtful and respectful attention of a wide range of readers. It is rarely that a volume of such suggestive value is produced. To many persons it will be a light that will serve to clear away disturbing perplexities in history, science, and religion. It will doubtless stimulate further research along similar lines of thought, leading, perhaps, to the richest fruitage of humanity's development.

The far-reaching and weighty significance of this work is indicated in a marked manner also in a private letter from the editor to the author concerning a subject of the gravest importance, which was suggested by the truths presented in the volume, and from which the following is an extract:

DEAR SIR: I have found great pleasure in reading your profoundly interesting volume, "New Light From the Great Pyramid," a review notice of which was given in *The Progress* last week, and a marked copy sent to you. It occurred to me that you could prepare another work to excellent advantage, entitled, perhaps, "New Light From the Hebrew Bible," in which you might do much to interpret the symbolism of the Scriptures, showing the rich store of science and history that they contain, and putting it, if possible, into connected form. Of course, the task would be prodigious, but it would, when accomplished, be a service of inestimable value to the human race. I believe that the need of such a work is very widely, though often unconsciously, felt. Many earnest people feel that in the literal interpretation they grasp the shadow without the substance of truth.

* * *

THE SWING OF THE PENDULUM.

Among our recent correspondence was a letter bearing the following printed advertisement on the envelope: "Reason *vs.* Superstition. Young Men's Infidel Association, Cazadero, Cal. Rewards—$10 for a ghost, holy or unholy, healthy or religious; $20 for gods of any kind, 'jealous' or vindictive, living or defunct." At first glance this would seem to indicate the presence of a promising missionary field on the Pacific Coast, and to suggest the wisdom of recalling some of our evangelists from Central Africa to prove that "charity begins at home." But its meaning lies deeper. This is peculiarly an age of transition. Intelligent people are rebelling against the trammels of tradition, and the slaves of superstition are learning to think for themselves. A potent spirit of independence in thought is abroad in the land. Its growth has been an insidious one, and the California association is but an incident in the process. The inevitable reaction from this phase of it will result in a higher conception of both God and religion. To aid in this desirable consummation is one purpose of THE METAPHYSICAL MAGAZINE.

An organization called "The Metaphysical Club" has recently been formed in Boston. Meetings will be held fortnightly, at which lectures will be delivered by prominent speakers and occasional essays will be read. Opportunity for discussion will also be given, as "its spirit shall be broad, tolerant, and constructive, and its object an impartial search for truth." The annual dues are only $3, and a large membership is anticipated. Miss Lilian Whiting and Mr. Henry Wood are members of the executive committee; Dr. J. W. Winkley, 106 Huntington Avenue, treasurer; Frederick Reed, 51 Woodbine Street, Roxbury, Mass., secretary.

* * *

THE EGO.

Through the darkest night like a ray of light
From the heart of the All I came;
And down through the dark like a meteor spark
I am borne on my wings of flame.

I bring the gift of immortal life
To the soul that is born on earth;
And I link my soul to the human soul
From the hour of its mortal birth.

In the darkest day my heavenly ray
Illumines the heart within;
Back to the whole must the dual soul
Be brought through the ways of sin.

I am the voice that in silence speaks
To myself on the lower plane;
I stand above near the heart of love
From whence I derived my name.

By many names I've been known to man
Through the ages vast and dim;
But my sacred name in the heart of flame
Will never be known to him.

Down alone from the central throne
From the Cosmic Whole I came;
And I bring the gift of eternal life
To my twin on the lower plane.

—*Josephine H. Olcott.*

REV. DAVID H. GREER, pastor of St. Bartholomew's Church, New York City, in a recent sermon said:

"That is the message, men and women, it seems to me, which the Christian gospel brings to us. It shows us what that is to which we really belong; it says to us: 'You do not belong to a life that is poor and weak, and worldly and selfish; you do not belong to sin and pride and jealousy and strife; oh, see the great and wonderful life which the gospel story proclaims; the life that has conquered sin; the life that many of us believe has conquered death; the life that has moved so luminously across earth's darkened sky, that has given such cheer and courage to darkened hearts and homes—that is the life to which you really belong. . . . Nowhere in the universe, on its loftiest eminence, on its highest ground, is there anything more divine than that life of Christ. Trying to live that life, and day after day to make it ours, not in name merely, but in fact, we more and more realize that we are moving on and on, we know not where exactly, but toward what is most divine in the universe. We are not going down to loss and waste, but going up to permanency and gain; not going down to defeat, but going up to victory; not going down to death, but going up to life; and more and more we feel that the trend of all creation is toward the very highest, is toward the very best—from things to man, to Christ, to God. . . .

"There is a heaven of soul culture, of spiritual grace and beauty, of spiritual strength and refinement and delicacy of spiritual perception, to which new vistas open, new hopes arise, new faiths appear, new glories are made to shine, brighter than the pride of life, sweeter than the lust of the flesh, and of a more enduring brilliancy than all the material splendors revealed to the natural eye. There is a heaven in the soul here, the assurance of a heaven for the soul hereafter; a heaven of trust and confidence in, and a heaven of peace with God; how hard it is for the man engrossed in material pursuits to enter that kingdom of heaven! How much he will lack if he does not enter it! And he is beginning to-day, it seems to me, to feel that lack alittle."

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THERE is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. . . . Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent.—*Emerson.*

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CONQUER your foe by force, you increase his enmity; conquer by love, and you will reap no after-sorrow.—*Buddha.*

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BEING a thing immortal, my soul will ascend on high. . . . Death does not differ at all from life.—*Plato.*

EMERSON'S PRACTICAL WISDOM.

Emerson is no hater of tradition, even of convention; because he recognizes that both of them may contain a portion of life. But once that life has left the tradition and convention he has no patience but sweeps them away, be they called by the solemnest names of virtue and honor. . . . Hence his admiration, also, for the coarse practicality of Napoleon, because that also means reality, real energy, sweeping away the unreal, the inert. Should those who deliberately follow Emerson's counsels omit from their lives not merely what he directly advises *should* be omitted, but also what his whole system logically leads us to reject, they would be surprised to find how much space they had left themselves, how much energy for the real life, the life of enjoyment and utility. For half of our life is spent, if not in struggling with trash, with the unreality others have burdened us with . . . reading books we do not understand, seeing people we do not like, doing acts which lead to nothing, or to the reverse of their intention. All great teaching of the sort which is, so to say, prophetic and sacred, helps us to a wider life in other men, other fields and times. Half of it helps us to do so by trying to understand and love others; the other half, and Emerson's teaching is among it, by bidding us understand and reduce to reasonableness ourselves.— *Vernon Lee, in The Contemporary Review.*

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SOULS do not, as we know them, meet or at all fulfil the standards of beauty, truth, and right. These are standards that we all admit for souls, just as all fruits and flowers of nature have the standard figures and colors of their kind. An apple is not complete when it comes out a gourd. A rose is not complete when it comes forth blue or in a sandstone gray. . . . What, then, does it signify, when a soul forgets and misses its kind—when it puts forth itself in deformity, falsity, and wrong? Requiring itself all exactest and most perfect beauty, all divinest truth and right, and having these for the standard of its kind, how comes it thus to be turned off into all abortions of kind—evidently, confessedly, nay even universally, falling away from itself and its own high nature? Just so far is it incomplete, and there is no other answer to be given. . . . Souls are so made as to be possibly completed, only as they take possession of the infinite—just as in God they may, and as it is the sublime purpose of our gospel that they shall. —*Rev. Horace Bushnell.*

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ONE generation, one entire generation of all the world of children, understood as they should be, loved as they ask to be, and so developed as they might be, would more than begin the millennium. It is a thing to be very glad of, if we can say or write one word that helps them easier to read.— *Frances Hodgson Burnett, in the Kindergarten Magazine.*

MATTHEW ARNOLD'S POETRY.

The writings of some of the loftiest intellects—Sophocles, Shakespeare, Goethe, Wordsworth—have been concerned about the great questions of man's destiny and the mysteries of the unseen, references to which fill so large a space in Matthew Arnold's poems. But in the work of none of these great writers is the disquieted spirit of the artist thrust upon us, or allowed to overshadow his page. We are not conscious, from what is before us, of the individual experience from which the wise and magnanimous treatment of the most intricate of human problems is derived. The influence of a personal, omnipresent Deity seems to pervade their work like the calm, beneficent beauty of sunshine, imparting an epic largeness and clearness to their grand imaginings. But the inspiration of Matthew Arnold's verse is emotional and intellectual rather than spiritual: a "lyrical impulse" which reflects the soul's inquietude at being driven back upon itself and forced by mental convictions to relinquish what had once been so precious. . . . It is this absence of a living faith, or, as we may term it, a satisfying spiritual impulse, that constitutes the gravest insufficiency of Matthew Arnold's beautifully attuned verse. The loftiest idea which he constantly presses upon our mind is the conviction that earthly satisfaction cannot be the end of our aspirations. The stress, the storms, ay, the failures of existence, keep keen within us the thirst for the Divine. The longing after the beauty within the veiled sanctuary may find some satisfaction in natural loveliness, but the "clear, calm vision of Hellenic eyes," for which Keats prayed, requires what will convince the head as well as the fancy. . . . But the thought arises that ordinary men require more assured stimulus for the struggle of active life than the poet's teaching affords—that practical workers are not satisfied with intangible mental conceptions. . . . For busy men have little leisure or inclination for this kind of mental or moral sustenance.—*Westminster Review.*

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THE ANCHOR OF BRAVERY.

The elaboration of life makes cowards of us. It is not the bigness of the sea, but the many mouths with which it mocks his feebleness, that makes the strong swimmer grow afraid and sink. We want to find some one thing which we are sure of, and tie our lives to that—stand strong on it to buffet off our fears. When Hannibal was besieging Rome, some man in the besieged city gave courage to the rest by purchasing for a large sum the plot of ground outside the walls on which the tent of the invading general was pitched. It was a brave deed. He believed in Rome—that one thing he was sure of. With dogged obstinacy he believed that Rome would conquer. Some one thing, made sure of early in our life and kept clear through all obscurity—that is what keeps life simple, what keeps it fresh, and never lets its bravery go out.—*Phillips Brooks.*

THE PROGRESS OF THOUGHT.

The great impetus that the study of Oriental languages has received during the last hundred years, the radical changes that the study of Sanskrit has wrought in the whole domain of philology, have led to the initiation of a science of comparative religion, which is slowly but surely modifying all departments of thought with which it comes in contact. To-day it is not a Marcion who queries the authenticity of texts, but the "higher criticism" that has once for all struck the death-blow to mere Bible-fetishism. The conflict between religion and science, which for more than two hundred years has raged so fiercely, has produced a generation that longs and searches for a reconciliation. The pendulum has swung from the extreme of blind and ignorant faith to the extreme of pseudo-scientific materialism and negation; it now swings back again toward faith once more, but faith rationalized by a scientific study of the psychological problems which, after a couple of centuries of denial, once more press upon the notice of the Western nations. The pendulum swings back toward belief once more; the phenomena of spiritualism, hypnotism, and psychism generally are compelling investigation, and that investigation forces us to recognize that these factors must be taken into serious account, if we are to trace the sweep of human evolution in all its details and have a right understanding of the history of civilization. The religious factor, which has been either entirely neglected by scientific evolutionists or has remained with an explanation that is at best fantastically inadequate, must be taken into primary account; and with it the psychic nature of man must be profoundly studied, if the problem of religion is to receive any really satisfactory solution.—*Lucifer for April.*

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THE RELIGION OF CHRIST.

Religion is not a creed, long or short; nor a ceremonial, complex or simple; nor yet a life more or less perfectly conformed to an external law. It is the life of God in the soul of man, re-creating the individual, through the individual constituting a church, and by the church transforming human society into a kingdom of God. . . . Jesus Christ was the founder neither of religion nor of *a* religion. If religion be the life of God in the soul of man, that existed long before Jesus Christ came into the world. . . . It was founded in the beginning, when God created man in his own image and breathed into him the breath of a spiritual life. . . . Christ gave to his disciples neither a creed, a liturgy, nor rules for the construction of an ecclesiastical organization. He has told us very distinctly for what he came into the world. "I have come," he said, "that they might have life, and that they might have it more abundantly." "I give unto them eternal life."

. . . He came that he might give life, and this life has expressed itself in intellectual forms, that is, in creeds; in emotional forms, that is, in liturgies; in institutional forms, that is, in churches. But he gave neither a creed, a liturgy, nor a church to the world.—*Rev. Lyman Abbott.*

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NOT to rehearse arguments that have been ably and abundantly sent forth in recent times, it may still be worth while to note how the main trend of modern investigations is winning fresh ground for hope and confidence. For we are now learning almost every day that there is a great deal more of mind, so to speak, than has been commonly known; that it has wonderful hidden capacities, scarcely dreamed of before; that ordinary self-consciousness is but the surface of the mighty deep, of which our plummets do not yet find the bottom. By as much as the wonder and power of mental life are increased in our sight, through closer study, is the miracle of its existence apart from the body lessened. The more hidden and latent faculties, of little use on earth, are brought to light, the greater the probability that these are germs of something to be fully developed elsewhere. We learn but little which enables us to imagine what this life elsewhere may be like, and perhaps this is now the greatest stumbling-block in the way of faith. But it is an obstruction which every trusting heart, at least, will easily surmount; for, if we can be assured of life beyond the grave, we can patiently wait for the knowledge which sight alone will bring.—*Christian Register.*

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TO *know* is to realize, to feel, to regard. The true and worthy man is he who looks upon and loves his neighbor as himself. The Christian Decalogue and the Aryan Ethics teach the same principle. "Love thy neighbor as thyself." This short saying conveys much meaning. Neighborhood exists between two men, two houses, two towns, two countries, two continents, and two worlds. A selfish miser first loves himself; for his self's sake he may love his family members. This love first beginning at home may extend to the neighbor. When the first neighbor is identified in love with self, the love may extend to the second next neighbor, and so on. The psychological fact is that "Emotions spread themselves over the collaterals." Thus the selfish man may grow so philanthropic as to love all in the town he lives in. This love in a good man in course of time spreads to the whole country, continent, and world. He becomes a true philanthropist at last. This one touch of love makes the whole world akin. This is the spirit of *Universal Brotherhood.* He who realizes and practises this principle of Universal Brotherhood deserves to be called by the name of *man.* His life is so gentle, and the elements in him so varied, that Nature might well stand up and say to all the world: "This was (rather, *is*) a man!"—*Julius Cæsar* (Act V., Sce. 5).

BOOK REVIEWS.

THE LAW OF PSYCHIC PHENOMENA. By Thomas Jay Hudson. 409 pp. Cloth, $1.50. Sixth edition. A. C. McClurg & Co., publishers, Chicago.

The reality of psychic phenomena is no longer doubted among rational minds; but the scientific world lacks an adequate explanation of their *modus operandi*. How far Mr. Thomas Jay Hudson has succeeded in furnishing this is a question upon which opinions will widely differ. In the present volume he essays the huge undertaking of reconciling materialistic science with spiritual philosophy, and of making the Christian religion agree with both. He has formulated a "working hypothesis" which, of course, is somewhat elastic, though it is ingeniously made to fit such facts as have come under the author's observation. It is as follows: "(1) Man has two minds—subjective and objective; (2) the subjective mind is constantly amenable to control by suggestion, and is incapable of inductive reasoning." On these two propositions the author's theory is based, the subjective mind being regarded as a separate and distinct entity, and the active agent in the production of the apparently abnormal manifestations to be seen at certain spiritistic séances and elsewhere. It is doubtless the immortal storehouse of memory; yet we fear that in the domain of physical activity Mr. Hudson claims too much on its behalf. It is to be regretted that so candid a writer did not make a more comprehensive examination of the phenomena he discusses, for there are some verifiable phases of psychic action to which he does not even allude, though he asserts that none of the performances attributed to disembodied spirits are impossible to the embodied intelligence.

The author's recognition of the importance of metaphysical healing—a movement now assuming gigantic proportions—is seen in his devotion of four lengthy chapters to mental therapeutics. The various schools are discussed historically, ethically, and scientifically, the conclusion being that *mind cure*, pure and simple, was Christ's method of healing, and consequently the only natural and true one. Hypnotism and mesmerism, especially in their relation to crime, are also treated in a most instructive and sensible manner. On the whole, the volume may be regarded as a valuable contribution to the psychic literature of the day.

ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM. By Moses Hull. 385 pp. Cloth, $1.00. Moses Hull & Co., publishers, Chicago.

In this interesting work Mr. Hull gives chapter and verse of over five hundred places in the sacred volume in which, he claims, spiritualism is either proved or implied, thus presenting biblical interpretation in a light both new and novel.

BROOK FARM: Historic and Personal Memoirs. By Dr. John Thomas Codman. 335 pp. Cloth, $2.00. Arena Publishing Co., Boston.

The great number of Americans interested in the famous Brook Farm experiment will find in this volume the first serious attempt to present a complete history of the enterprise. The men now living who were actually on the Farm are very few, and hence Dr. Codman's "Memoirs" will be regarded as the standard history of the movement. To students of social science, therefore, this work will appeal with especial force, as it marks an important link in the development of New World civilization.

SONGS OF TRUTH. By Clara Elizabeth Choate. 83 pp. Cloth, $1.00. Lee & Shepard, publishers, Boston.

These twenty-three delightful poems are now in their second edition, issued with an autograph portrait of the author as frontispiece. The songs meet the requirements of true poetry in directing one's thoughts upward into channels which carry the soul into realms of the beautiful and inspire the sorrowful with hope and gladness.

BEYOND THE CLOUDS. By C. B. Patterson. 134 pp. Cloth, $1.00. Published by the author, New York City.

This little book contains a series of lectures on "The Spiritual Science of Life," delivered by Mr. Patterson before the Alliance of Divine Unity, of Hartford. The author is refreshingly optimistic in his views of the future, and shows that self-development of true spirituality can alone point the way to Christian unity and human brotherhood.

AS A MATTER OF COURSE. By Annie Payson Call. 135 pp. Cloth, $1.00. Roberts Brothers, publishers, Boston.

The author of "Power Through Repose" has in this book amplified her views on self-culture in an extremely practical manner. Her aim has been "to assist toward the removal of nervous irritants," and she makes some common-sense suggestions which cannot fail of profit to the reader.

BETWEEN THE LINES. By Hannah More Kohaus. 104 pp. Paper, 50 cts. Harley Publishing Co., Chicago.

"A condensed treatise on life and health as the truth of man's being" is what this book aims to be. It is written on Christian science lines, and is consequently devoted largely to generalizations and self-evident truths. While

leaning somewhat toward the sentimental and emotional, the subjects discussed are of vital import to the race at large. In this materialistic age such literature should be welcomed by all lovers of truth.

THE SOUL. By Alexander Wilder, M.D. 20 pp. Paper, 15 cts. Published by the author. [For sale by The Metaphysical Publishing Co.]

In this remarkable little work, the author tells us that the soul's "powers and operations are not circumscribed by the bodily organism." He clearly defines the difference between body, soul, and spirit, and their respective functions. The thesis put forth is made additionally attractive by the introduction of the views of eminent writers in substantiation of his claims. Every student of psychology will find this treatise especially instructive.

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AMONG OUR EXCHANGES.

THE fourth number of *The New Science Review* is an improvement on its predecessors. John W. Keely, who has made such a valiant struggle with perpetual motion, contributes a paper on the "Operation of the Vibratory Circuit;" Professor Wm. George Jordan follows his article on "Mental Training" with another on "Genius;" and Cheiro the Palmist discusses "Hands." This new quarterly bears evidence of a prosperous career.

THE April number of *The Humanitarian*, an English publication edited by Victoria Woodhull Martin, contains a timely article by the Hon. A. Herbert on "Wares For Sale in the Political Market." We are in receipt also of a handsomely bound volume (No. IV., new series) of this periodical, containing a portrait of its gifted editor.

THE *Philosophical Journal* (formerly the *Religio-Philosophical*), of Chicago, is out in a new dress, consisting of sixteen pages printed from large clear type on fine book paper. This intelligent and interesting weekly is filling an important place in the world of thought.

"PLANETS AND PEOPLE" is the name of a new monthly magazine published in Chicago and devoted chiefly to astrology. The April number contains, among other things, a discourse on "Destiny" by Mrs. Cora L. V. Richmond, the noted inspirational lecturer.

ANOTHER periodical of similar character is *The Astrologer's Magazine*, of London. The last issue has a horoscope of Annie Besant, and a valuable article on "Infantile Mortality." The modern revival of interest in astrological matters is significant of this age of changing thought.